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ART. I. *The History of Great Britain, from the Restoration to the Accession of the House of Hannover.* By James Macpherson, Esq. 4to. 2 vol. 2l. 2s. Cadell.

The duty of CRITICISM, says the celebrated author of the *Rambler**, “is neither to depreciate nor dignify by partial representations; but to hold out the light of reason, whatever it may discover, and to promulgate the determinations of TRUTH, whatever she shall dictate.†.”—If such be the duty of a scrutinizer of mere literary merit, how much more so is it that of the important investigator of historical facts and political characters! An historian should consider himself, as our Author observes, “in the light of a judge upon mankind and their actions.” Nor does he resemble merely a municipal magistrate, who decides only upon the actions of the multitude, the common herd of mankind. We look up to him as to the arbiter of our opinions respecting that superior order of human Beings whom Providence hath raised by nature, or permitted by accident to rise, to popularity and distinguish themselves as instrumental to the general happiness or misery of their fellow creatures.—Of the dignity of his design, the present writer appears to be fully sensible; it had been well, perhaps, if he had deliberated a little longer on the difficulty of executing it. The best intentions do not necessarily confer adequate abilities; nor is an enquirer, who is interested in a pursuit, that tends to confirm his prepossessions, always aware of his own prejudices. Of his own impartiality, we are certain, he is not a proper judge, and

* See *Rambler*, No. 93.

† That a sense of this duty really actuates the London Reviewers, they can not only truly aver; but, from the uncommon encouragement their undertaking hath already met with from the Publick, can as confidently presume on their being generally believed.

therefore we do not think, with Mr. Macpherson, that "to form a judgment of his own sentiments may be fairly left to the Author." When the culprit is the judge the cause is palpably *coram non judice*.—Our Author says, "he has felt no predilection for any party." To this we will only answer, that the man, who says, he has no prejudice in favour of any body else, must be wonderfully prejudiced in favour of himself; "he who says he has no sin deceiveth himself, and the truth is not in him." Not that we mean to insinuate that our Author is attached to the wrong party; for to speak frankly of *political* parties we hardly know which is the right. Certain it is with regard to the partizans, so true is the adage, *humanum est errare*, that, however upright or direct the intentions of the individual, the bias of the general body is sufficiently seen in the aberrations of his conduct. To the malevolent influence of the spirit of party in general, may be added, the intoxicating pride of popularity in particular: the power of which is so prevalent that, however deservedly such popularity may be obtained, it is generally preserved by the meanest arts of hypocrisy and imposture. Hence it happens that the most popular patriots of almost every age, have in the end turned out the greatest impostors in it. The reasons are evident. In the first place the display of the most singular merit depends greatly on incident: in the common course of things, great and interesting events are not frequent, while the anhelations of publick applause, require repeated relief from the breath of novelty. In the next, it is difficult for a body, blown up by accident beyond the medium of its natural gravity, to forbear subsiding by degrees to the level from which it has risen: nay, granting its superiority of situation decided, we rarely see men, though raised by merit above their competitors, who are contented to look down, from a moderate height, on the rest of mankind; but, soon become over-weening, they seek to swell the gigantic stature of the natural man, into the preposterous magnitude of an artificial colossus: expecting all others to "walk under their huge legs to find themselves dishonourable graves." If at the same time we reflect, that "no man is a hero to his valet de chambre," but that all men are subject to the passions, frailties and failings of human nature, we shall not wonder that the pen of a faithful historian sometimes deduces admired actions from contemptible motives, and copies characters, celebrated for the performance of them, in colours very different from those in which partiality or misinformation had originally depicted them*.

* Much has been repeatedly said, about the sacrilegious impiety of raking up the ashes of the dead; with reiterated repetitions of the trite adage of *Nil nisi bonum de Aetheris*: But it is rather too much, that the low cunning of knaves and fools should

The reader must not, therefore, suppose an historian unfaithful or that he *depreciates* or *dignifies* with partiality, because his representations may not exactly square with his own preconceptions of the persons and things represented. It is a duty we owe both to him and ourselves to "hear all, and then let justice hold the scale." It would be, farther, unjust to expect more of a writer than he promises to perform; as in his promise of performance also he should be allowed to speak for himself.

"The papers of the family of Brunswick-Lunenburgh, and those of the house of Stuart, having been placed in the hands of the author of the following volumes, he was encouraged to write the History of Great Britain, during a very important period. The new light thrown upon public transactions, the discoveries made in the secret views of parties, the certainty established with regard to the real characters of particular persons, and the undeviating justice rendered to all, will, he hopes, atone for his defects as a writer, and recommend his work to the public. Unwilling to advance any matter of fact, without proof, he has printed his materials *; and, for their authenticity, he refers the reader to the papers themselves.

"In the dates of great events, in facts which fell under public discussion, in decisions of importance, in the state of debts, taxes, grants, and supplies, he has availed himself of the records and journals of the two houses of parliament. In the detail of battles he has followed the best military writers; in well-known events, the authors who wrote in the times. In describing the secret springs of action, the private negotiations of parties, the intrigues of ministers, and the motives of sovereigns, he has followed unerring guides, original papers. In relating the affairs of Great Britain, he has frequently introduced a summary of the affairs of Europe. He has consulted, with the utmost attention, the best writers of foreign nations; and endeavoured to give a comprehensive view of the state of other countries, in order to throw a more complete light on our own.

"Where the facts are important and but little known, the authorities have been carefully quoted. Where their truth is universally admitted, the author has been less anxious about the precision of his citations. To crowd a margin with the names of different writers, is an easy, and, perhaps, a harmless imposture. In the minds of the superficial, the expedient might establish an opinion of an author's industry and knowledge; but it would have little effect on the judicious, from whose decision he has most to hope and to fear. To the latter, it may be sufficient to observe, that he has consulted, on

not only carry them through the world in triumph, but that the dirt should cover from infamy those who ought to have been buried alive under both. The business, the indispensable duty, of an historian, should be *nil nisi verum*, whether of the dead or the living: particularly of the former; as it is against dead tyrants and despot villains only that a virtuous historian can, in these times, with any degree of safety, vent a spirit of honest indignation.

* See the subsequent Article.

every point, a greater number of printed works, than he would chuse to cite at the bottom of any page. He has taken no fact, in all its circumstances, from any one writer. His narrative is the general result of an intense inquiry into what has been advanced on all sides.

“ In recording events, every possible attention has been paid to the order of time. The dates have been carefully investigated; and, where they are not interwoven with the work, are placed at the bottom of the page. In matters already known and admitted, a comprehensive brevity has been studied. No circumstance, however, has been, neglected, no fact overlooked, that was thought either material in itself, or conducive to throw light on events of real importance. The intrigues of the cabinet have been more minutely recorded than the operations of the field. In the description of battles, sieges, and naval engagements, the author has endeavoured to be concise. But he has marked the outlines of military operations with a precision that brings forward the whole figure distinctly to the view.

“ Where the transactions are most important, and least known, the greatest labour and time have been bestowed. The intrigues which preceded the Revolution, and were partly the cause of that event, are investigated at an early period, and traced through their whole progress. The circumstances of the Revolution itself have been examined with the utmost care, and the most undeviating attention to truth. The events that immediately followed the accession of William and Mary, particularly the affairs of Ireland, have employed a great deal of time, as they have hitherto been very imperfectly known. The negociations of King James in France, his secret intrigues with his former subjects, have been carefully connected with the great line of history; and their effects on public affairs, as well as on the conduct of particular persons, have been pointed out, as the circumstances themselves arose.

“ Upon the death of James, and the subsequent demise of King William, the whole system of secret intrigues for the throne suffered a material change. In the first years of Queen Anne, the adherents of the Pretender abroad, fixed their hopes on the supposed affection of that Princess for her brother and family. Those in England who were most attached to the hereditary descent of the crown, entertained the same views. The disturbances in Scotland, which terminated in the union of the two kingdoms, were succeeded by events, which are related with brevity, as they are in some measure already known. But the change of men and measures, which happened in the year 1710, introduced a period of history that has been hitherto very little understood. The four last years of Queen Anne, therefore, cost the author much time and labour; and if he has not succeeded, his want of abilities must be blamed, and not his want of information.

“ The reign of Charles the Second has been much investigated by other writers. The causes of many of the most important events are already sufficiently known. But the ample extracts from the life of King James the Second, which were placed here in the author's hands,

hands, the access he had, in person, at Paris, to the papers of that Prince, together with some materials, equally unknown, procured from other sources, have enabled him to throw a new, and, he hopes, a complete light on that period. He was advised to prefix only a review of that reign to his work. But he neither liked that imperfect mode of writing history, nor could he be persuaded, after he had examined the subject, that any of his predecessors had occupied the whole ground."

Mr. Macpherson, indeed, goes so far as to say, "he may affirm, "without vanity, that the history of the period he has chosen, "has been hitherto very IMPERFECTLY KNOWN." To this we can the more readily subscribe, as the modesty, with which he speaks of his own work, seems to take away every imputation of vanity, in what he says of the writings of others. Indeed supposing he speaks truth of their works, and has so humble an opinion of his own, we see not what vanity can be imputed to him, for having been made the instrument of discovering their defects. How far he has supplied those defects, and made a proper use of the materials put into his hands, becomes next the object of consideration. The great extent of Mr. Macpherson's work, and the narrow limits, to which the nature of ours is confined, added to the propriety of placing the Author, rather than ourselves, before the eye of our readers, oblige us to submit that to their judgment and sagacity which we should perhaps run the risk of impertinence in pointing out to them.

The period our Author has chosen, though as he says, *imperfectly* known, [we must suppose he means as to particular motives and private characters] is yet so generally known as to public personages and facts, that we shall not be expected to give a formal abstract of so trite a history. A few extracts respecting the most momentous circumstances, and distinguished characters, with some remarks on the literary merit of the composition, will, we conceive, be the best method of reviewing such a performance, and we flatter ourselves most acceptable to our readers.

Of the *Restoration* with the intrigues attending it, and the various important events of the subsequent reign, our historian appears to have given in general, a fair and impartial relation. The character of Charles, with which he closes this part of his work does him particular honour as a writer.

"The character of Charles the Second, like the transactions of his reign, has assumed various appearances, in proportion to the passions and prejudices of different writers. The nation being long divided into two parties, history became an engine of faction, more than the vehicle of truth. The adherents of the crown, the favourers of the succession in the ancient line, have covered acts of folly and instances

instances of despotism with panegyric. The supporters of the revolution have done their best to injure their own cause, by supposing that it required to be justified by the misrepresentations and fictions of party. To steer between the two extremes is the direct path to truth, in the character of this Prince and the history of his reign. To affirm that he was a great and a good King, would be as unjust as to allege that he was destitute of all virtue, and a bloody and inhuman tyrant. The lines of his mind have been already traced with some precision. His political conduct has been occasionally examined, as the facts arose. The indolence of his disposition, and the dissipation occasioned by his pleasures, as they were at first the source of his misfortunes, became afterwards the safety of the nation. Had he joined the ambition of power, and the perseverance and attention of his brother, to his own insinuating and engaging address, he might have secured his own reputation with writers, by enslaving them with the nation.

"In his person he was tall and well-made. His complexion was dark; the lines of his face strong and harsh, when singly traced; but when his features were comprehended in one view, they appeared dignified, and even pleasing. In the motions of his person he was easy, graceful, and firm. His constitution was strong, and communicated an active vigour to all his limbs. Though a lover of ease of mind, he was fond of bodily exercise. He rose early, he walked much, he mixed with the meanest of his subjects, and joined in their conversation, without diminishing his own dignity, or raising their presumption. He was acquainted with many persons in the lower stations of life. He captivated them with sprightly turns of humour, and with a kind of good-natured wit, which rendered them pleased with themselves. His guards only attended him upon public occasions. He took air frequently in company with a single friend; and though crowds followed him, it was more from a wish to attract his notice, than from an idle curiosity. When evidence of designs against his life was daily exhibited before the courts of justice, he changed not his manner of appearing in public. It was soon after the Rye-house plot was discovered, he is said to have been severe on his brother's character, when he exhibited a striking feature of his own. The Duke returning from hunting with his guards, found the King one day in Hyde-park. He expressed his surprise how his Majesty could venture his person alone at such a perilous time, "James," replied the King, "take you care of yourself, and I am safe. No man in England will kill me to make you King."

"When he was opposed with most violence in parliament, he continued the most popular man in the kingdom. His good-breeding as a gentleman overcame the opinion conceived of his faults as a King. His affability, his easy address, his attention to the very prejudices of the people, rendered him independent of all the arts of his enemies to inflame the vulgar. Their inexpressible affection for his person, upon the discovery of the intended assassination at the Rye-house, contributed much more than the management of his party to lay the constitution in ruins at his feet. He is said, and with reason,

to have died opportunely for his country. Had his life extended to the number of years which the strength of his constitution seemed to promise, the nation would have lost all memory of their liberties in his popularity. Had he even survived his brother, England would have gradually dropt into that tranquil but humiliating despotism which now prevails over most of the nations of Europe. Had his fate placed Charles the Second in these latter times, when influence supplies the place of obvious power, when the crown has ceased to be distressed through the channel of its necessities, when the representatives of the people, in granting supplies for the public service, provide for themselves, his want of ambition would have precluded the jealousy, and his popular qualities secured the utmost admiration of his subjects. His gallantry itself would be construed into spirit, in an age where decency is only an improvement on vice."

Much clamour hath been lately raised against the publication of certain state-papers, designed, as is pretended, to depreciate the characters and vilify the memory of those zealots for republican government, who gave so much disturbance to the second Charles. After all the abuse, however, that has been thrown out against the Editor of those papers, it does not appear that any valid proof has been brought against their authenticity. To confess the truth, the facts which were supposed to be so derogatory to their honour, never appeared to us in that heinous light; in which they were affected to be seen by men, who conceive their political idols to have been endowed with all the virtues of patriotism without the slightest failings of humanity.

Of those favorite republicans Russel and Sydney, our Author speaks with a becoming impartiality, that bears the marks, at least of a strict attachment to sincerity and truth.

The trial, condemnation and character of Lord Russel is thus recorded:

"The day after the condemnation of these three conspirators the Lord Russel was brought to his trial. The witnesses against him were, Colonel Rumsey, one Sheppard a wine-merchant in London, at whose house some consultations had been held, and the Lord Howard of Escric. The two first concurred in their evidence with regard to Russel's being present at Sheppard's house, at a meeting of the party, where the discourse turned upon the measure of seizing the guards. Rumsey swore, that he had attended at a consultation of the leaders, at which the prisoner was present, to know, in the name of the Earl of Shaftesbury, their resolution concerning the rising under Trenchard at Taunton. He gave in evidence, that he received for answer, "that Trenchard had failed; and that nothing further could be done in the matter at that time." He swore, that though he did not particularly remember that Russel spoke concerning the insurrection, he manifestly consented to the answer. Howard gave a particular account of the establishment of the council of six in the preceding January; of their debates concerning an insurrection;

of their conferences with the Scots; and of their resolution of forming a fund of thirty thousand pounds, to answer the immediate occasions of the projected war. The witnesses, though accused by some writers of perjury, seem to have advanced nothing but the truth. Even Rumsfey, and particularly Sheppard, appear to have softened the evidence against Russel*. The latter had at the very time a considerable sum in his hands, which he had received from Russel, to be conveyed to the Earl of Argyle, who was making preparations for an insurrection in Scotland†.

“The conduct of the attorney-general was more blameable than the evidence given by the witnesses. He expressed himself in terms that bore his own conviction of Russel’s guilt, before the witnesses were heard. He refused his consent to a delay of the trial for a day. He would not permit a counsel to take notes of the evidence, for the use of the prisoner. This conduct, though perhaps within the strict rules of law, was severe, and therefore impolitic. But the chief justice behaved with the utmost candour and moderation. He, however, refused to hear counsel upon an irregularity in the indictment, of which Russel complained. The defence made by the prisoner himself was feeble and unsatisfactory. He protested with truth, that he had never entertained even a thought against the King’s life; but his being concerned in preparations for an insurrection, he neither affirmed nor denied. The jury, all men of respectable characters, brought him in guilty, with little hesitation. His former character, his popularity, and the amiable virtues of his private life, created a general regret for his fate. But it does not appear that unfair means were used at his trial, or that any part of the proceedings against him were contrary to common usage of the law in cases of treason.

“Though severity was by no means one of the vices of Charles, he resolved to listen to no requests for a pardon. The entreaties of friends, the supplications of a father, the tears of a wife, and even the petition of the unfortunate Lord himself, were productive of no effect. When his feelings were attempted in vain, application was made to his necessities. One hundred thousand pounds were said to have been offered for Russel’s life. But money itself could not purchase forgiveness for a person whose conduct had so much offended his pride. The very virtues of the criminal had rendered his vehement measures less pardonable, as they might have been attended with danger. Russel, it must be confessed, had carried his opposition into acts of violence, more calculated to irritate the King than to serve the nation. The part which he took in parliament was regular and manly. His warmth in the affair of the exclusion might be excused by the utility of the measure. But when he appeared in the company of Oates, to present the Duke of York for recusancy, he sunk beneath the dignity of his principles, and gave offence without serving his own cause. No part of his public conduct seemed to be either forgot or forgiven. Charles, in remitting the ignominious part of the sentence, accompanied the favour with a sarcasm ex-

* Carte’s Ormonde, vol. ii.

† Lord Grey’s Hist. of the Rye-house plot.

pressive of resentment. 'The Lord Ruffel,' said he, 'shall find that I am possessed of that prerogative which he denied to me in the case of the Viscount Stafford.' This alluded to the vehemence with which Ruffel supported in parliament an opinion 'that the King could not remit any part of the punishment appointed by law for traitors *.'

"The conduct of Ruffel under condemnation was decent and affecting. At his execution his behaviour was manly and cool. Having, ever since he was seized, resigned all hopes of life, his mind was fortified against death. The scaffold on which he was beheaded was erected in Lincoln's-inn-fields †. This place was chosen, as the nearest square to Newgate ‡, where he was confined. Party-writers ascribed the choice to a circumstance not founded on fact. Instead of speaking to the multitude, he gave a paper, containing his last thoughts, to the sheriff. The short speech with which he is said to have accompanied the delivery of the paper, appears not to be genuine. It denies all knowledge of an intended insurrection; an untruth too palpable to have been uttered by a man deemed even by his enemies sincere. The speech published in his name seems partly to be the production of another pen. Dr. Burnet attended him in prison, and he interested himself for the memory of his friend. His speech contains neither an explicit confession, nor absolute denial of the insurrection. But he was extremely anxious to remove the imputation of a design against the life of the King, and for a change in the government. The precaution was superfluous. The evidence contained no direct charge of that kind. The allegation in the indictment was a mere implication of law, introduced into the practice of the courts to accommodate actual preparations for treason to the statute of Edward the Third.

"The amiable character of this unfortunate Lord made his fate to be regarded as severe. He was a man of virtue in private life, and of principle in his public conduct. In the character of a son, a husband, and a friend, he merited every praise. In a sincere affection for his country, he had few equals. But his talents were limited; his temper sanguine; his patriotism frequently degenerated into passion. He was credulous, through vehemence; and through his credulity, the dupe of designing men. His popularity, however, was neither acquired by art, nor retained by meanness. He was a stranger to duplicity; and as he had few vices to hide, he concealed none of his virtues. Those amiable qualities, which seldom accompany an extensive capacity, rendered him regretted by all. Though he had no claim on the favour of Charles, his pardon would have been a popular act. His fate, however, has been more lamented by late writers than by his own contemporaries. Many could not separate the idea of rebellion from an insurrection. Few could distinguish a meditated rising against the King's authority, from a design against his life. The evils of a civil war were deemed, by the most of mankind, more dangerous than the grievances which the popular

* Parl. Debates, MS.

† July 21, 1683.

‡ Burnet's two sermons, preached in Newgate before Lord Ruffel.

party meant to prevent, by such violent measures. They could scarce reconcile to their minds, that the loss of a city-election was a sufficient reason for involving the nation in blood. Upon the whole, if the measures of the crown justified the designs of Russel, Charles was scarce to be blamed for abandoning that Lord to the animadversion of the law."

We cannot forbear transcribing the paragraph immediately following, relative to the unfortunate Essex; as well because it affords as striking an instance of personal phrenzy as of party madness.

"On the day of Russel's trial, the Earl of Essex cut his own throat * with a razor in the Tower. Though a man of virtue, he was long known to have maintained the lawfulness of suicide in his conversation †. Subject by constitution to fits of melancholy, he became extremely dejected upon his being confined. Conscious of the part which he had acted in the preparations for an insurrection, he deemed that evidence would not be wanting; and he resolved to prevent disgrace by death. The King and the Duke of York happened by accident to be that morning in the Tower, to see the proof of a piece of ordnance of a new invention ‡. This circumstance furnished their enemies with an opportunity of ascribing to them the murder of Essex. Though there was not the slightest foundation for this heavy charge, the imputation continued. Though the coroner's inquest returned their verdict self-murder; though the friends and family of the unfortunate Earl found no grounds of suspicion; though many circumstances, demonstrating the impossibility of a murder, were produced; it suited the views and the malignity of party to impose the tale on the world. Men of sense, however, were not deceived. If the court, as had been asserted, had, by management, converted the laws into engines of vengeance, it was deemed that their using other means was foolish, absurd, and incredible."

Of the character of the celebrated Algernon Sidney, and the circumstances that immediately contributed to the catastrophe of his life, our historian speaks as follows.

"During several months after the death of the Lord Russel, no person accused, and several were in custody, was brought to a trial. There was, however, one more of the council of six, whose prior conduct seemed to preclude him from favour, and whose principles, on account of his courage and abilities, were feared. This was, Algernon Sidney, who had remained prisoner in the Tower ever since the beginning of July, when he was first accused by the Lord Howard of Escric. An accidental change in the higher departments of the law seemed to pave the way for the trial of Sidney. Saunders, Lord-chief justice of the King's Bench, a man of obscure birth and limited talents, had been found unfit for his place, from the debilities which arose from an intemperate and vicious life. Upon his death,

* Swift's Remarks on Mackay.
Contin. of Baker.

† Carte's Ormonde.

‡ Burnet.

in the month of September, he was succeeded in his office by Sir George Jefferys*, chief-justice of Chester, a man of outrageous abilities and violent principles. Bold and intrepid, from a fixed disregard of the world; profligate, from a contempt of virtue; fair only to those whom he feared; a tyrant to the unfortunate, and a fawning slave to the great. But even Jefferys, in indifferent matters, was as just in his decisions as he was able in his opinions†. But when the rights of the subject interfered with the prerogative of the crown, he warped justice to his political views; and, being an able, he became a terrible judge.

“ Jefferys, from the fierceness of his character, was deemed the only fit match for the abilities and firmness of Sidney. On the 7th of November, the prisoner was brought from the Tower to the bar of the King's Bench, where he was arraigned upon an indictment of treason, for conspiring the death of the King, and for levying war against his Majesty. He desired a fortnight to prepare for his trial, which was granted; and he was brought again to the bar on the 21st of November. The chief articles against him were his sending a messenger into Scotland, to invite the malecontents of that kingdom to rebellion; and his writing a treasonable libel, found in his closet, upon the original and forms of government. Though perhaps scarce any doubt was entertained of the part which Sidney acted in the intended insurrection, the evidence was not so full as the laws of treason required. West, Rumfey, and Keiling swore only from hearsay. The testimony of the Lord Howard of Eseric was positive, home, and decisive. But as one fact only, and that sworn by one witness, was not sufficient to condemn the prisoner, aid for that purpose was derived from the pretended libel found in his closet. The axiom, that ‘to write was to act,’ was inculcated with vehemence; and general observations upon government were strained to make them apply to the present times.

“ Though much was expected from the spirit and abilities of Sidney, men were disappointed when he came to his defence‡. He insisted, that the conspiring to levy war, and to compass the death of the King were two distinct crimes; and that the first did not fall within the statute of Edward the Third, upon which he was tried. He argued against the credibility of the Lord Howard's evidence; and in that point only he seems not to have been sincere. The profligacy of Howard, his ingratitude to Sidney himself, the point of view in which he stood, as an evidence against his friends, were all favourable to the prisoner. But his adhering, without any material deviations, to the great line of facts already proved, left little room to doubt of the truth of his testimony. Sidney argued with *most* vehemence and justice, against the *use* made against him by the court of the pretended libel. Though it was connected by the Attorney General, and sustained by the judges, as a part of the late conspiracy, it appeared, by undoubted proofs, to have been written many years before. Besides, being upon the general subject of government,

* Kennet, vol. iii.

† North's Examen.

‡ Kennet, vol. iii.

the positions which it contained could not, without the most glaring injustice, be construed into a seditious and dangerous libel. They might serve as instances of the principles of the author; but as they never had been published, and probably never seen by a second person, they could not possibly have done any mischief, to justify the animadversion of the law.

"The arguments of Sidney, and the legal defects in the evidence, were but feeble pleas where the court had resolved to condemn. The known republican principles of the prisoner, the certainty of his being in some degree concerned in the late conspiracy, his uncomplaining spirit, and even his abilities, had already prejudged him in the minds of the royal party. A partial charge by Jefferys induced a prejudiced jury to bring him in guilty. The informality in the proceedings, and the defects in the evidence, were dangerous precedents, and generally condemned. But these instances of injustice regard only the judges and the jury. Sidney asked a pardon in a manner calculated to have it refused. Charles may be excused for not granting it to one who was an avowed enemy to monarchy, and who was undoubtedly guilty of designs against his government, if not ultimately against his life. A fortnight after his receiving his sentence, Sidney was beheaded on Tower-hill; the King having remitted the ignominious part of his sentence, on account of the high quality of his family. His behaviour at his execution, though firm and undaunted, was more enthusiastic than dignified and sedate. In a speech from the scaffold he repeated the substance of his defence at his trial in a manly, concise, but passionate manner; and when he was ready to lay his head on the block, he gloried to die for the good old cause in which he had been engaged from his youth*.

"The supposed injustice which attended his death, rendered Sidney more famous than any striking circumstances in his life. Being a republican from opinion, he had been active against the late King; and from the same principle he opposed Cromwell, when his conduct became subversive of public liberty. When the parliament had established a shew of freedom, upon the resignation of Richard Cromwell, he entered into the service of his country: but at the restoration, he preferred a voluntary exile to a submission to kingly government. When the connection of the court with France, the popery of the Duke of York, and the artifices of the opposing party in parliament, seemed to promise troubles in England, he solicited and obtained a pardon from the King. He herded afterwards with the popular party; but he never had influence sufficient to obtain an undisputed seat in parliament, even when most of the elections were carried against the court. In his political opinions he was harsh and austere; and even in his private conversation commanding and haughty. He was admired by many for his integrity and abilities; but he never was an object of love. His principles suited neither a people accustomed to the government of a single person, nor the profligacy of the times. In Rome or Athens, in the days of their simplicity and freedom, he might have arrived at the same

* Kenner, *His last Speech*, &c.

of their first patriots; but he was a visionary politician, and even a dangerous citizen under a monarchy. In the extravagance of his views seems to consist the greatest defect in his judgment. He dreamed perpetually of an ideal fabric of a republic, without considering the wretched materials of which it was to have been framed."

In aid of the above circumstances, that so powerfully tended to put a period to the visionary theory and restless practices of Sidney, our Author mentions, as being fatally contributing, "the unsettled and puerile behaviour of the Duke of Monmouth." — Sidney's life, says he, "could not have been spared, without convincing the world, that Monmouth had satisfied the King that there had not been a real conspiracy, a circumstance which that misguided nobleman was solicitous to *prove* to his party." Our Author should rather have said, "of which he was solicitous to *persuade* his party," as it was incapable of proof, being directly contrary to the truth.

Of the character of this unhappy young nobleman the writer gives some striking traits; for a specimen of which, as well as of his portraits of other still more important personages, that figure in the sequel of his history, we must beg the reader's patience till our next Review.

ART. II. *Original Papers; containing the Secret History of Great Britain, from the Restoration, to the Accession of the House of Hannover. To which are prefixed Extracts from the Life of James II. As written by Himself. The whole arranged and published by James Macpherson, Esq. Periculosa plenum opus aleæ.* Hor. 2 vol. 4to. 2l. 2s. Cadell.

This publication may be regarded, by the reader, in the light, in which it is exhibited by the editor, as a proper Supplement to the History, which is the subject of the preceeding Article. It appears, indeed, to consist of the materials, of which the *Historian* hath professedly composed the most novel and interesting part of his performance; consisting of the private papers of the Stuart family, and those of the house of Brunswick Lunenburg.

"The first, says the Editor, consist of the collection of Mr. Nairne, who was under-secretary, from the Revolution to the end of the year 1713, to the ministers of King James the Second, and to those of his son. The latter comprehend the material part of the

* From a hint, that has been obligingly given us, and our own sense of its propriety, we shall occasionally insert the mottos, printed in the title-pages of books; convinced that they are sometimes not only peculiarly expressive, but a leading circumstance, by which, as our correspondent observes, we may often discover *ex pede, Herculem*.

correspondence and secret negotiations of the house of Hannover, their agents and their friends in Britain, throughout the reign of Queen Anne. The extracts from the life of King James the Second, consisting of more than thirty sheets of print, were partly taken by the late Mr. Thomas Carte, and partly by the Editor, in a journey he made for that purpose to France. Mr. Nairne's papers came into the possession of Mr. Carte, some time before his death. To these, the Editor, who had free access to such manuscripts as lie open in the Scotch College at Paris, hath added many valuable acquisitions of his own."

As to these acquisitions of the Editor's own, notwithstanding we are told the ORIGINALS are now in the hands of the *Book-seller**, the incredulous reader may suspect their authenticity; especially as the Editor tells us elsewhere†, "He has received *" papers from persons, whose names he is not permitted to mention to the public."*—It must be owned, nevertheless, that he makes the best apology for this kind of *unauthenticated* authentic papers, when (speaking of the anecdotes and traditions preserved by the industrious Mr. Carte) he says, "Where they stand unsupported by other evidence, they should be left to that degree of credit, which the reader may choose to bestow. Such accounts, in their nature uncertain and liable to deception, lose their whole force, when opposed by the written testimony of those whom they may concern. But, when they fall with ease and fitness into the line of established facts, they deserve *some portion of historical faith.*"

It may afford some farther satisfaction to the reader, also, to inform him that the Editor gives a much more satisfactory account of the resources, from whence he drew the greater part of his materials. At the same time, before we enter on this voluminous mass of borrowed matter, the reader will probably be pleased with a specimen, of what may be called the more peculiar property of the compiler. This we first meet in his Introduction.

"The greatest part of mankind form their political opinions on the usages of past times. With an excusable reverence for their ancestors, they suffer rights derived from nature to be decided by precedent; and among many nations in Europe, the habit of submission to arbitrary power is a sufficient argument for slavery. In this country the supporters of the freedom of the people, and those who favour the high prerogatives of the crown, make equally their appeal to antiquity, and, with a kind of mutual consent, rest the justice of their respective claims on the authority of former ages. Nothing,

* Mr. Cadell not being a more indisputable judge of *originals* than Mr. Baskett; and we know that the judgment of the latter has been, with respect to this very Editor, recently called in question. Indeed, it should seem that these *originals*, as well as those of *Osian* can be nothing but *copies*.

† Introduction, page 9.

however, is more ridiculous, than to suppose that freedom can be received as a legacy; or that abject progenitors have any right to entail slavery on their posterity.

"This maxim, however, has seldom any weight with the great body of a nation. The truth is, men are more safe in resting their claims on precedents, than in recurring perpetually to first principles. The authority of facts is obvious, and understood by all. But few are capable of comprehending that manly philosophy, which deems every government unjust that is not free. To ascertain, therefore, the genuine circumstances of former transactions; to redeem history from the misrepresentations of the designing, the errors of the ignorant, and the weakness of the prejudiced; to give to characters their genuine colour; to shew mankind, without either fear or favour, as they were, is certainly deserving well of a people who measure their public happiness and their political misery by the standard of other times.

"The most free nations have oftener derived their liberty from accident, than from a sense of the justice, which mankind owe to themselves. The people of England, in particular, were least successful, when they made their greatest efforts to be free. In their zeal to circumscribe the power of the prince, they fell themselves into a state of humiliating slavery. Men of more ability than principle sprung, as is usual, from anarchy and civil discord. The first cause of contest was either forgot or neglected. Demagogues, as might have been expected, started up into tyrants. The nation lost its balance, in exerting its force against the crown: and designing men had an interest in preventing the unwieldy body from recovering from its fall.

"This new species of tyranny was not, however, destined to last long. A despotism imposed, by either terror or force, required a continuance of the same abilities by which it had been established. The engine which Cromwell himself could scarce wield with ease, fell to pieces in the feeble hands of his son. Anarchy succeeded, and threatened consequences of the worst kind. In the midst of the cabals and factions of their leaders, the people remained in a melancholy suspense. They remembered past miseries, they felt the present, they were anxious for the future. A majority had been bent, by force, from their principles. Some, disappointed in their hopes of freedom; others, in their schemes of power, became passive, concerning their political fate; and, by a train of circumstances which human prudence could not have foreseen, the nation reared, in a few months, the fabrick of government, which [it] had taken them so many years to destroy.

"In the violence of the national joy, upon the restoration of monarchy, men neglected to make such stipulations as might prevent future disputes with the crown. This complaisant negligence became afterwards dangerous to the people, and ruined the family of the prince. Things being again set afloat, the storm arose. The memory of past miseries prevented not future contests. A King without principle, and a faction without patriotism, armed themselves

selves against each other, with the prejudices of the different parties, which still divided the nation. A victory, on either side, must have *ruined the balance* of the constitution. No intermediate choice seemed to have been left, between monarchial despotism and popular anarchy and confusion."

"In this period of violence, of faction, and of intrigue," the editor of these volumes says, "he has chosen to begin his account of the affairs of Great Britain"; observing, that he is persuaded the papers, contained in his collection, will convince the public, that he has very much to say, that is both *striking* and *new*.

After giving a particular, though concise, account of the sources, from which he has derived his information, our editor proceeds to speak of the arrangement of his materials, as follows:

"The order of time has been throughout followed with exactness. The papers themselves have been illustrated by historical connexions, accounts of their various authors, and uninterrupted allusions to the leading facts to which they relate. The extracts from the Memoirs of King James the Second are given, in one continued series, to the end of the year 1698. The original papers, arranged with the utmost attention under the heads of their respective years, begin in the memorable 1688. At the beginning of every year, especially in the reign of Queen Anne, an explanatory introduction is placed; and events to which the papers refer are briefly stated. Nothing, upon the whole, has been omitted, that might contribute to make the collection answerable to its title; as it actually comprehends, in the literal sense of the words, the secret history of Great Britain, during the period to which it relates.

"The editor has paid throughout, the utmost attention to the satisfaction and convenience of the public. Nothing is printed, except for mere illustration, that ever passed before through the press; at least consistent with the editor's knowledge; and his reading, on the period of his history, has been pretty extensive. Long memorials are abridged. Where letters are tedious, extracts are only given. But nothing is omitted that could be thought to contribute to throw any new light, either on the events of history, or on the characters of men. To lessen the expence to purchasers, the work is not swelled with originals in languages not generally known. Three-

* By an awkward transposition of words, our editor has here, as well as in other places, but ill expressed his meaning. His account certainly begins at the period he is speaking of; but it was not at that period he chose, as he says, to begin that account. Our editor, indeed, is frequently too loose in his style; thus in the preceding passage, he talks of having *ruined the balance* of the constitution. Now, though to *disturb* or *dismount a balance* may be said properly enough; nay, though to *demolish*, or even to *destroy a balance*, be tolerable, to "*ruin a balance*," has neither literal nor metaphorical propriety. We should have left such slips as these for the petty prey of verbal critics; were not Mr. Macpherson a writer of eminence, and did he not therefore unpardonably afford so large a field for the display of such little criticism.

fourths of the papers themselves are in French, Italian, and High Dutch. These were translated, under the eye of the editor, with the utmost care and fidelity. As the diction of the writers themselves is seldom elegant, more care has been taken to preserve the sense, than to embellish the sentiment. The object of such publications as the present, is more to inform than to amuse the reader; yet the editor has been at some pains to render it agreeable as well as instructive."

Such is the account the editor gives, of his labours, in his introduction; which he modestly, and yet spiritedly, concludes thus:

"In a period replete with important events, and subject to revolution and change, the editor labouring, as it were, under the weight of facts and materials, may have committed some mistakes, that may require the reader's indulgence. He believes, however, that these are not, in themselves, material; as he flatters himself, that he moved, through his subject, with a degree of light sufficient to preclude all glaring errors. In the translation of many papers, in making extracts from such as were either too unimportant or tedious to be given complete, he has frequently availed himself of the assistance of a friend. But as the editor himself has travelled, with attention, over the same ground, he is, as he ought to be, accountable for the defects of the whole.

"Such as it is, the editor delivers the work, with little anxiety, to the public. The novelty of the facts, the uninterrupted stream of fresh light, if the expression may be used, which they throw on the history of this country, during the period through which they extend, will, he is convinced, recommend the publication to the world. The new turn given to many important events, and the change made in various great characters, will, perhaps, offend such as are bigots, with regard to the supposed political opinions and views of their forefathers. To these the editor has only to say, that he has religiously adhered, throughout, to Truth; and that it could not be expected he should risk his own reputation, by concealing any facts that came to his knowledge, though they might tend toully the fame of THEIR ancestors."

We shall proceed to give a general sketch of our Author's arrangement and connection of his materials, with extracts from the most singular and interesting of the papers themselves. The first of these, agreeable to the title-page, are extracts from the life of James II. as written by himself; which are introduced by our Author with the following exordium.

"1660. The government of Oliver Cromwell, notwithstanding the vigour of his councils, being unsupported by the opinions of the people, promised neither stability nor permanency. The fabric raised, by his address and abilities, was destined to fall with his own life; and the seeds of anarchy and confusion, which his authority had checked in their growth rather than removed, began to spring forth from the passions of leaders and the prejudices of parties. Sects, who had carried their enthusiasm in matters of religion, into their opinions of government, had remained in that unwilling obedience,

Vol. I. O

dience, which force extorts from fear. The death of Cromwell, removing the fears of all, gave room to their respective hopes. The adherents of the doctrines of the church of England looked forward to the restoration of monarchy. The Presbyterians, oppressed, for several years, by the independents, were ready to grasp at any change that might put a period to the power of their enemies. The republicans themselves preferred the return of the kingly authority to the continuance of a tyranny, that, under the name of freedom, had subjected the nation to a military government. The measures of all the three were calculated to promote the same object, though their immediate views were as different as their principles and inclinations.

"Such was the undetermined state of parties, in England, in the end of the year 1659. General Monk entered that kingdom, with an army, on the first of January 1660. He found the nation prepared for any change that might deliver them from the present anarchy. In their fears from the consequences of the contests between the remains of a parliament they hated, and an army they had reason to fear, very little pressure was necessary to turn the current in favour of monarchy. It is, therefore, doubtful, whether Monk permitted himself to be carried down the stream, or directed its force to favour his own views. His prudence, or perhaps his timidity, was well suited to the peculiar state of the times. When he sat, involved in his natural reserve, at the helm, he suffered the people, in appearance, to steer their own course to what they deemed a permanent settlement of their distracted affairs.

"A few leading facts may be necessary to introduce the reader to the following extracts. On Friday, the sixteenth of March, the long parliament was dissolved, by their own act, after having continued, through various interruptions, for near twenty years. On the twenty-fifth of April, the new parliament assembled at Westminster. On the first of May, Annesley, president of the council of state, presented, unopened, a letter from King Charles the Second to General Monk, to be by him communicated to the council of state and officers of the army. The letter was read, with the utmost avidity, amidst the repeated shouts of the members. The turbulent joy of parliament was soon communicated to the people. The King was proclaimed on the 8th of May; and before the end of the month he arrived in London.

"In this period, begin the extracts from the life of King James the Second, then Duke of York. They contain the whole of the secret history of his brother's reign, some very important facts concerning his own, and many secret negotiations during the first nine years of King William. The editor has reduced the whole, for the convenience of the reader, into the order of time. King James, as the subject suggested itself in his mind, made notes of the transactions in which he was most concerned, at different periods. He sometimes kept regular journals of the facts, as they arose. His precision, with regard to place and time, cannot be sufficiently commended. In reviewing the facts which he had set down in his journal, he frequently added circumstances which he had forgot to
record

record before; and to this must be ascribed some repetitions that occur in the following extracts.

"Some notes concerning the life of James, extracted from these memoirs, are thrown into the appendix to the second volume of original papers, as they concern a period, prior to his brother's restoration to the throne. The substance of what he wrote from the year 1652 to 1658, was given by himself to the Cardinal de Bouillon, in the year 1695; and they are annexed to the memoirs of the Viscount de Turenne. No part of King James's memoirs, after the restoration, was ever in the hands of any writer; therefore the extracts, and most of the facts they contain, are new to the world."

To select a few passages from such a quantity of materials as are here presented us, would be attended with no difficulty, were we not bewildered in our choice of those which may afford the most information and entertainment to our readers; for, as the most we can do, will yet be but little, we could wish that little to be curious and interesting. At present we must content ourselves with a short extract; which, as we mentioned in the preceding article, the unfortunate influence that the versatile behaviour of the Duke of Monmouth had on the fate of the celebrated Algernon Sydney, shall consist of a quotation of two short extracts; containing the character of the one, and a little anecdote, respecting the other, of those unhappy personages.

"Peace with the Dutch was concluded, by the interposition of M. de Fresno, the Spanish ambassador, who had a plenipotentiary power from Holland. It was proclaimed in March.

"The house of commons pressed the King to a war with France. The second test was contrived to get the Duke of York removed from the King's presence, and even from the succession. It was to contain a renunciation of many other tenets held by Roman Catholics; none to come into the King's presence, without leave first obtained, under the hands of six privy counsellors. But the Duke's friends, by a majority of two, got a clause to except him; which put Shaftesbury so much out of humour, that he said he did not care what became of the bill. He urged against the Duke's succession, by divorcing the King, and setting up the Duke of Monmouth.

"Monmouth, who was bred a Roman Catholic, under the name of Crofts, was very handsome, had no great capacity, but outward parts made him agreeable; tall, well-shaped, a good air, civil behaviour, none danced better, very brave, even cunning and insinuating. He got, at last, to be made General of the forces in England; and even designed to get the great seal put to his commission, as the King's son, without adding *natural*. Vernon, his Secretary, has struck out the word *natural*, in the patent obtained, for General of Scotland; and Lauderdale refused to draw it otherwise, than *during pleasure*, and with the word *natural*. He got also a commission of General, with which he was going to command in Flanders, against France; but was stoppt by the peace.

" The Duke of Monmouth had been bred, in France, a Roman Catholick, under father Gough, an English oratorian. His tutor, Thomas Ross, a Scotsman, put the thoughts of legitimacy into his head; and would have Bishop Cozens to certify, that he had married the King and Mrs. Walters, who refused it, with indignity, and gave immediate notice of it to the King, who removed Ross from about him. Mrs. Walters, for that was her true name, was born of Welch parents, very handsome, little wit and some cunning. Colonel Algernoon Sidney, who was then a Colonel under Oliver Cromwell, trafficked for her first; and was to have had her for fifty broad pieces. This I had from his own mouth. But, being commanded hastily out of London to his regiment, he missed her; and she went to Holland, where his brother, Robert Sidney, lighted on her and kept her, for some time. The King, being then at the Hague, heard of her, and got her from him, who said, at the same time, these words to some of his friends, ' Let who will have her, she is already sped.' And after her being with the King, she proved so soon with child, and came so near the time, that the world had cause to doubt, whose son Monmouth was *. When he grew a man, he proved the likest thing to him I ever saw, even to a very wart on his face. After she had this child, she kept so little measure with the King, and lived so loosely when he was in Scotland, that when, after the Worcester fight, he came to France, and she came thither, he would have no further commerce with her. She used, in vain, all her little arts. She tried to persuade Doctor Cozens that she was a convert, and would quit her scandalous way of life; and had, at the same time, a child, by the Earl of Carlington, who grew up to be a woman, and was owned by the mother to be hers; as like the Earl as possible. When the King went to Germany, she imposed on Sir H. V. The King's resident at Brussels, to go along with her to Cologne, and ask leave to marry him. But all being in vain, she abandoned herself, and grew so common that she died at Paris, after the restoration, of the disease incident to her profession.

" When Monmouth came over, with the Queen-mother, he was called young Mr. Crofts; pretending to be Lord Croft's son. But not long after, he was owned, and made Duke of Monmouth; bred a protestant, married to the Earl of Buccleugh's daughter, an heiress of ten thousand pounds a year. As he grew up the King's kindness increased. He was very handsome, well-shaped, a good air, a favourite of the ladies. The Duke of York was always kind to him, till he found his designs. Monmouth had cunning and insinuating ways, when he had a mind to please. He went with the Duke of York to the Dutch war when Opdam was blown up. The King bought the Earl of Macclesfield's first troop of guards for him. He sent him in the second Dutch war to serve in Flanders, by land, as Lieutenant General, at the siege of Maastricht; and young Churchill with him. He behaved well, at the retaking the Halt-

moon *; but staid only that year. He grew ambitious, and fond of pleasure. In the summer of 1674, he desired the Duke of York to get the King to make him Lieutenant General. The Duke declined it, as unnecessary; since, as Captain of the guards, he actually commanded all the forces in England, when drawn into the field; and he had, on the Duke of Albemarle's death, declared his opinion against a General in Chief, it being an office he thought too great for himself. But Monmouth still intrigued for it. He had then thirty thousand pounds a year coming in, yet not satisfied. He fell out with the Earl of Danby, for not complying with his desires of getting money from the crown. He struck the word *natural* out of a warrant for the King to sign, for a commission under the great seal, appointing him General, which stopped his patent of General, for life, in Scotland.

"There was a copy of the treaty of Nimeguen signed, in the prince of Orange's pocket, when he fought at Mons.

"The English forces were sent to garrison, in Newport, Ostend, Bruges, and other places. Some went as far as Brussels; and more were ordered to be in readiness. The Duke of York was preparing to go over. Monmouth went to Flanders, time enough to be in the action of St. Dennis and Chateau, near Mons. In this voyage, he began to take measures with the Prince of Orange, and lay the ground work of what he afterwards undertook. By little arts and mean compliances, he gained the prince of Orange's favour; promising to stand by him, whenever he should have occasion, in England. He endeavoured to gain an interest in the English and Scotch troops in the States service; and succeeded with very many officers and soldiers.

"The parliament, not content with stripping the Duke of York of his posts, by the first test, resolved, by an additional act, to drive him from the King's presence. But they were disappointed. The Duke's friends, in the house, moving to exempt him from that part of the penalties, it was carried by two votes, which came that morning into the house, Sir Charles Gaudy and Sir Anthony Dean. Shaftesbury, hearing of it, declared he did not now care what became of the bill. Yet he left not off the design, but carried it at last, by the help of the Earl of Danby, the treasurer; whose friend the Duke had been before, though it was against his will he had been made treasurer of the navy. But seeing him serve with care and fidelity in the office, he grew his friend; and had so good an opinion of him and his capacity, that, when Clifford laid down, he recommended him to the King for treasurer, as the fittest person.

* The following Epigram, written upon the occasion, is in Tanner's collection of MSS. at Oxford.

EPIGRAMMA.

Ea ingens Lucii victor, MONMOUTH! triumphum

Luna dedit juveni capta, recepta tibi;

Tu modo Idumæis tentis proludere palmis;

Porrigit has olim Thracia Luna viro.

Trajectu Mose, superasti fortiter urbem

Trajectu Ponti nil minus orbe ferens.

He did it very well, and served the King with great vigour and fidelity, till he took distaste at what the King did in favour of Buckingham.

"The faction, seeing the King had more friends and interest in the house of commons than they cared for, thought to break the parliament, on a nicety of law and custom of parliaments. This they designed to effect at the first meeting of the house; and were, some time before, very industrious in going about it, and speaking to Lords of all sorts to bring it about; pretending they would prove the parliament dissolved. They sent Lord Wharton to the Duke of York, who, though of the party, pretended kindness for him, out of friendship and gratitude, the Duke having, some years before, saved him from being ruined; to endeavour to persuade him, that the parliament was actually dissolved, and give his reasons for it. The Duke said he should hear those reasons in the debate, and would judge who spoke with most reason. Shaftesbury and Hollis spoke with Arundel of Wardour, Bellasis, and most of the Roman Catholic Lords, to persuade them to join with them, and draw in the rest of the Roman Catholics. But they would not comply. The turbulent party urged their arguments with so much heat and sedition, that Buckingham, Salisbury, Shaftesbury, and Wharton were sent by the Lords to the Tower, to remain during the King's pleasure. But, not long after, on petitioning the King, and owning the fault, they were released. Wharton stayed some time longer than the rest, because he chicaned, and had no mind to own his fault in plain terms. But, seeing no remedy, he did it either in that or the next session.

"Another great and warm debate happened in the house of lords, on a bill brought in or proposed by the Earl of Danby, and suffered by the court and episcopal party, by which no Peer was to sit or vote in the house, that did not take the oaths or test, not to endeavour any alteration in church or state, as then settled. The party, especially the four lords who were sent to the Tower, the Duke of Monmouth, and Hallifax, opposed it; and Shaftesbury and Hollis pressed again the two Roman Catholic Lords, Arundel of Wardour, and Bellasis, to join with them in opposing it, as all the Roman Catholic Lords would not agree. They said, it was not prudent for any of them to irritate the King, who might execute the laws against them, and find means to turn them out of the house; and, perhaps, their party might give a helping hand to it. Shaftesbury swore, he and his friends never would; and wished his tongue might cleave to the roof his mouth, if ever he spake for so unjust a thing. Yet not above two or three Roman Catholic Lords joined with the party; and these, in another debate, proposed, that an addition to the standing rules of the house of lords should be constantly read, at the first sitting of every parliament; declaring that no Peer was to lose his place or seat in the house, by reason of any oath tendered to him. But, on this, the bill was laid aside."

We must here take leave of Mr. Macpherson's compilation for the present.

ART. III. *Miscellaneous Dissertations on Rural Subjects*, 8vo. 6s. Robinson.

The tracts, contained in this Miscellany, are in number four; the subjects of them, *Fences*, *Manures*, *Drill-sowing* and the *Force of Running-Water*: in treating of which, being all objects of real importance in rural œconomy, the sensible and ingenious Author appears to pay an equal regard to theory and experiment.

Of *Fences* he observes, that the proper construction of them is the first step to be taken, in order to improve land to the greatest advantage; good fences being of themselves a considerable improvement. He proceeds to describe the different kinds of Fences, made use of in different countries, according to the nature of the land to be inclosed, and the materials the vicinage affords; recommending such innovations, as he thinks improvements, and such methods, as he conceives most profitable and least expensive. The particulars of this dissertation, which is elucidated by a copper-plate print, representing different sections of Fences, are enumerated in the following argument.

“The manner of fencing low wet land.—Stone fences, different ways of making them.—The expence of making stone fences.—The best method of planting waste land with wood.—Estimate of the expence and profit of such plantations from experience.—Fencing with walls of chalk-stones.—The manner of building to make them durable.—Of fencing and improvements on the Yorkshire wolds.—Fencing with double stone walls and wood planted between them; the expence and advantage of fencing in that manner.—Of ditch and bank fencing with quicksets.—The plants most proper for quicksets.—The most approved methods of raising and planting quicksets.—And of training them to make strong and durable fences.—A new method of making cheap and secure fences.—Fencing with sets planted in single rows.—Of tree fences.—Furze fences, how to raise and manage them.—Of briar fences.—Bank fencing against rivers.—Several other methods of fencing against rivers.”

The *second* dissertation treats of a very extensive article in Husbandry; concerning which, as well as his manner of treating it, the Author thus judiciously speaks in his Introduction.

“Manures are used by husbandmen universally. Without their aid, lands would sink greatly below their present value. Farms that are much deficient in manure are low rented; but where manures abound, the tenant has the means of improvement, and can afford to pay a good rent. He may, notwithstanding, use too much manure, or apply it improperly. Plants that are cultivated for their seed, as corn and pulse of all sorts, may be too highly manured: for a large quantity of manure promotes the growth of straw more than the grain; and this may be carried to such an excess, that the crops will be blighted, and no grain or very little produced. There is not the same danger in cultivating natural or artificial grasses, not intended to stand for seed:

yet even they may be over-done with manure, which will make them gross, rot at bottom, and lodge.

“The qualities of manures, and in what manner they operate upon land, are points of enquiry that merit the attention of all cultivators of land: in these we are not much assisted by the common practice of farmers; who are not accurate in making experiments, and very rarely keep any register of them. The operations of bodies, and of manures in particular, are traced with much difficulty; and what has rendered them the more so, is the propensity to form hypotheses upon theories, unsupported by experiments. It has long been a current opinion, that nitre or other salts were the causes of fertility; and consequently, that those manures that were found to be the greatest enrichers of land, contained a large proportion of those salts: this was said of the several sorts of marle, lime, and others. But when it was discovered by experiments, that they contained no salts, it was then said that they attracted them from the air: but this also is now found to be an error; and therefore we must endeavour to account for the operation of manures, in such manner as is warranted by accurate experiments.

“This is not a matter of mere theory: just principles lead to a right practice, as we shall see in the present case. This rendered it necessary to enter into a discussion of the nature and operation of some of the principal manures; among these marle is to be ranked, the nature and operation whereof has been long imperfectly understood; and, though an excellent general manure, has to a proverb been excluded from strong land. Marles differ in their qualities, but farmers had no other way to judge of them, or to distinguish them from other earths, but by their external appearances, in which some other earths, pernicious to land, very much resemble them. To prevent the ill effects of such a mistake for the future, a method is here laid down to distinguish genuine marle with certainty, by a short and easy process, that the farmer may perform himself; and he is advised to do so, before he lays any earth supposed to be marle upon his land, whereof he knows not the effects from experience.

“By this process we may go a step further, and not only distinguish marle from other earths of a like appearance, but also discover the composition of the several sorts of marle, and to what kind of land each of them is best adapted, for its improvement.

“Chalk is much of the same nature as marle, particularly such as is soft, soapy, and unctuous; yet chalk, till of late, has been esteemed a manure proper only for strong land, as marle was for light land. But chalk is now found to be a great improver of both sorts, light as well as strong.

“The opinions concerning lime has been so various and contradictory, that many were deterred from using it: though the ill-consequences that have ensued a plentiful liming, seem not to have arisen from the lime, but from an injudicious management of the land afterwards, as may appear from this Dissertation; wherein the reader will find several other points discussed relating to manures, tending to settle a just theory of their operation, and be of use to the practical husbandman.

The

The argument of this tract runs thus :

“ The several kinds of manures used in husbandry.—Of the operation of manures upon land ; and the different things relative thereto considered.—Of the principal single manures, marle, chalk, lime, and limestone-gravel.—A ready method of distinguishing marle from other kinds of earth.—Of the composition of marles, and what soils each sort is most proper for.—A pernicious sort of clay resembling marle, and how to distinguish it. That marle does not attract salts from the air. The methods of searching for marles, and other fossil manures.—Chalk beneficial to both strong and light lands. The manner of its operating on both.—Lime by some supposed to be an impoverisher of land. The ground and error of that opinion.—Several ways of burning stone and chalk into lime.—The best construction of a lime-kiln.—Of soap-boiler’s ashes ; the different sorts of them.—Of sheep’s dung, and folding.—Of composts, and the best way of mixing them.—Of powdered manures ; and foul salt.—Of new composts, recommended by Dr. Hunter of York.—Of liquid manures.”

The *third* dissertation, viz. on *drill-sowing*, relates chiefly to the new husbandry ; although, as the writer observes, that manner of sowing is not limited wholly to hoed crops.

“ The drill-plough, says he, is an excellent invention. A great deal of seed is saved by it, and by the regular planting in rows, hoes of various sorts are admitted to cleanse the intermediate spaces from weeds ; and by stirring the earth, both the crop and land is improved. Mr. Tull’s drill-plough is a very good one, and answers in practice what he has said of it. He constructed it to sow double rows upon narrow ridges, for the purpose of horse-hoeing ; and his land being moist of it light, and the drill drawn by a small horse along the tops of the ridges, he made it very light ; and it is indeed too slight to be used upon very strong land : but by a different construction, here described, that inconveniency is removed. Another great improvement is also described here, which is new, and never before made public. Mr. Tull’s drill-plough was constructed to sow two and sometimes three rows, but to sow three the drill was too complicated. Some other drills have been invented since his, to sow two, three, and some four rows ; I had one made to sow six rows at once, at the distance of six or seven inches. But in one particular all these instruments are defective ; they sow the rows at certain stated distances, from which they cannot be altered. But, after various attempts to remedy this inconvenience, I at last succeeded ; by which Mr. Tull’s drill will now sow from one to six rows, at such distances exactly as the driller thinks proper.”

The particulars of this dissertation are thus stated in the argument.

“ The principal drill-ploughs hitherto made.—Of Mr. Tull’s drill-plough ; a general description of it.—Improvement of it by the author.—Of the other principal drill-ploughs, and their defects.—Description of a new and important improvement of Mr. Tull’s drill-plough.—The barrel-drill improved, and made a general instrument,

fragment, to sow all seeds, and at any distance.—Of drilling corn for horse-hoeing, hand-hoeing, and close drilling not to be hoed.—Objections to drilling answered.—Experiments of drilling and hand-hoeing of wheat.—Experiments by Mr. Tull of horse and hand-hoeing for wheat.—His improvements of the hoeing husbandry.—The successful practice of the hoeing husbandry exemplified.—The expence and profits of that husbandry.—Several objections to the hoeing culture considered and answered.—Of the alternate husbandry.—The produce and expence of this method compared with the hoeing culture.—The ancient method of alternate cropping and fallowing.—Examples of this culture.—The same compared with the alternate and hoeing culture.”

The drill-plough, improved by our author, being of a very simple construction, and promising to be greatly useful in a branch of agriculture, very generally adopted, we have caused his drawing of it to be exactly copied, by way of illustrating the verbal description; which is as follows.

“To give a general idea of the structure of this instrument, [See Plate, p. 198.] fig. 1. is Mr. Tull’s drill-plough, with his latest improvements, *a, b, c, d*, is a plank, to which the shafts, *e, f*, are fastened, and by these the horse draws the whole machine, the rings at the ends of his traces being put upon the hooks at *b, b*. The spindle *g, k*, is drawn by the two double standards fixed into the ends of the plank, and the two wheels and spindle turn round together. The spindle is in three pieces, grafted together at *m* and *n*, fig. 2. and the middle graft *m, n*, has two sets of notches cut in it, at *o* and *p*, each set has six notches cut in it round the spindle, at equal distances, *m, n*, fig. 1. is the hopper, made to hold about two pecks of seed, half at each end, the hopper being divided in the middle by a board. The hopper is held to the plank, and drawn along with it by the standard *o*, which passes through a latch behind the hopper. To the bottom of the hopper the two seed-boxes are fastened. These have large round holes in them to receive the spindle, which turning round with the wheels, the notches lay hold of the seed, that falls from the hopper into these boxes, and bring it down in equal proportions, and it falls from the seed-boxes, close to the backs of the two shares *gg*, till it reaches the bottom of the channels, in the ground just opened for it by the shares. The rope *r, t*, at the fore-end of the shafts, goes over the cart-saddle, and has a small chain with a hook at one end of it, *r*, by shifting the links of the chain upon a hook fastened in the shaft, at *s*, the shafts are raised or depressed, which regulates the depth of the shares in the ground, and makes the feed-channels deeper or shallower at pleasure.

“The harrow *uvw*, is fastened to the hinder end of the plank, and moveable at *x* and *y*. In the harrow are two tines *t* and *z*, which are some inches farther asunder than the feed-channels. These tines raise and turn the mould into the channels, which covers the seed, and finish the operation.

“This drill-plough performs very well, in land brought into good tilth as I have experienced. There is, however, scarce any mechanical

nical invention that does not admit of some improvement. Most of Mr. Tull's land was a light soil, and he made his drill suitable to it, very light and easily drawn. In a stronger land, a drill-plough of greater strength is more convenient, and indeed necessary; and likewise some contrivance to manage and guide it steadily. To answer these purposes I made some alterations, particularly the following.

"The long shafts are taken away, and in their room are put two strong ones, or side-pieces, extending about as far forward as the cross bar *pp*, and the fore ends elevated as high, (i. e. as the cross bar was before); those have each a hook at the fore-end, upon which are put the rings of two hempen traces, by which the horse draws the drill. Two handles, like those of a common plough are likewise fixed to the hinder part of the plank, which serve to guide the drill, and to regulate the depth of the seed channels: by leaning upon the ends of the handles the shares are made to go deeper, and the contrary if the handles are raised.

"If the land when drilled is dry and fine, the mould will run into the channels and cover the seed with little or no harrowing; but two iron tines are commonly used in the harrow, and more if the land is rough; for the seed, should be all covered, and the harrow is fixed and does not extend so far behind the drill, as is Mr. Tull's. His harrow was made moveable, that the tines might rise over any clods that happened to lie in their way. But by their rising, some part of the ground is missed by the harrow, and the seed left uncovered. To remedy this, he sometimes loaded the hinder part of the harrow with a stone at *z*; but this is not necessary when the harrow is fixed, by which means, and the conveniency of handles to guide the drill, the clods are broke by the tines, or turned aside."

After displaying the utility and enumerating the inconveniences attending the use of Mr. Tull's plough, our Author takes notice of the improvements made on it, and of other inventions to answer the same end; particularly the drill-plough of M. de Chateauvieux, described by Mr. Mills; the barrel-drill of M. du Hamel; the improvements on it by Mr. Craik, Mr. Wynn Baker, Mr. Randall of York, and Mr. Baldwin of Clapham, in Surry.

"These," says our Author, "are the principal instruments for regular sowing, that have come to my knowledge, all which are defective in one particular; they are limited to sow at certain stated distances, from which they cannot be altered. I had a drill made to sow six rows at once at six or seven inches distance, but that was likewise confined to that distance, from which it could not be altered; but since then, I have contrived a method, by which either Mr. Tull's, or the barrel-drill, may be made to plant from one to six rows, and the rows from seven inches to four feet distance, whereof the following is a description.

"[Plate fig. 3.] *a, n*, is a piece of sound dry oak, perforated lengthways through the middle, by a hole three quarters of an inch square, upon which turn it in a lathe; the parts *a* and *n* to be $1\frac{1}{2}$ inch diameter, or of a size to fit the hole of the drill-box. This

round

round piece of oak represents a portion of the middle graft of the spindle of Mr. Tull's drill-plough, with six notches cut in it at *o*, the same form and size exactly as in that spindle. The square hole made through the middle of the piece, is to receive an iron spindle *s s*, $\frac{3}{4}$ of an inch square to fit that hole, so as it may be moveable on the spindle endways, but not to turn round upon it.

"A hopper is to be made of elm or walnut-tree six inches wide within, one way from *r* to *m*, and eight inches the other; the bottom of the hopper to be of inch-board, and the sides of half-inch. The two sides *r*, *m*, are to be made deeper than the others, with holes in them for the spindle to pass through at *i*, *i*. The seed-box is to be the same as the seed-boxes of Mr. Tull's drill, of brass or box-wood, and fastened with screws and nuts to the bottom of the hopper, through which there is a hole made for the seed to pass into the seed-box.

"The notches or piece of oak, *a*, *n*, being put into the seed-box, and confined from moving end-ways by the sides of the hopper at *i*, *i*, run the iron spindle through the square hole of the notches, by turning which round, the seed will be brought down by the notches, and delivered into the seed-channel, close to the back of the share. Thus one hopper, and seed-box are completed for sowing one row; and in the same manner six of them are to be made, all to be put on the iron spindle; and as they are made separate and independent one of another, and all to slide upon the spindle, they may be set to the exact distance required.

"The iron spindle is six feet long, whereof $4\frac{1}{2}$ feet is for the seed-boxes and hoppers to slide upon, and nine inches at each end is to go into two round grafts of wood two inches diameter, and makes the whole length of the spindle about ten feet. To strengthen the wooden grafts, and prevent their splitting, they have caps of iron as *o*, *n*, *p*, figure 4 and $\frac{3}{4}$ inch square holes at their ends, as at *n*, where the iron spindle enters; and the ends of the iron spindle are confined as at *r*, *s*, by two iron pins with screws going through them and the wooden grafts, and fastened with nuts as at *c*. The other ends of the grafts are made square, for the wheels to go upon.

"When all the six seed-boxes and hoppers are put upon the spindle, this drill sows six rows at once seven or eight inches distant; but to sow at greater distances, one or more of the hoppers are to be taken off, and then it will sow them wider, but not so many rows. Thus, suppose three are taken off, the three remaining will sow three rows at sixteen inches asunder, or at any other distance from seven to sixteen inches. Four will sow at any distance, from seven inches to twelve, &c. and the same drill will sow double rows upon ridges for horse-hoeing.

"To confine them to the distances intended, small iron staples, or of wood like the carrier of a latch, as *m*, *m*, *m*, fig. 4. are fixed to the back of the hoppers, one about the middle of each box, or one above and one below in each; and laths *l*, *l*, being thrust through these staples, the boxes slide upon them, and are fixed to the proper distances, by small screws with T heads, as *k*, going through one or more of the staples in each box: the ends of the screws made flat and

and rough as at *e*, and pressing against the laths, will confine the boxes from sliding. These laths also strengthen the iron spindle, and prevent its bending."

Our Author proceeds next to shew in what manner his invention may, with a cheap contrivance, be adapted to the barrel-drill of Du Hamel, as improved by Mr. Craik.

"M. du Humel, he says, did not observe, that the seed run through the barrel unequally, viz. not so fast when it was full as when it was near empty. This the very accurate Mr. Craik discovered in using his barrel-drill, and that the seed run out slowest when almost full, and gradually faster as it emptied. He likewise invented a method of filling the barrel, whereby it was kept constantly so equally full, that this inconveniency was remedied; to accomplish which required, however, so much machinery, that the price of his drill is considerably advanced by it. Plate, fig. 5. is the barrel-drill; 1, 2, 3, 4, are slips or collars of tin-plate, made to slide in four shallow grooves or channels cut round the barrel; each plate has eight round equi-distant holes in it, about half an inch diameter each, corresponding with round holes in the channels of the barrel, of the same size and number in each channel. By sliding the tin-plates upon the barrel, the holes in them may be brought to stand against those in the barrel, and then, in turning the barrel round, a large quantity of seed would be discharged, much more than is commonly necessary; and by sliding the tin-plate, so as to cover more or less of the holes in the barrel, more or less seed will be discharged: or the holes in the barrel may be wholly covered with the plates, and then no seed will run out."

To regulate the delivery of the seed, our Author recommends the following cheap and ready way:

"On the inside of the barrels fix laths, or thin boards about two inches broad, and the length of the barrel, to which the boards are to be fastened at one edge, as at *a, b, c, d*, Plate, fig. 6. and the other edge at a distance from it in a sloping position. The number of these boards should be the same as the number of holes round the barrel: as suppose eight holes are made round the barrel to sow each row, then eight of these small boards are necessary, to be placed over the holes, in the above mentioned oblique position. Every row round the barrel should have the same number of holes at equal distances in the circumference of it; and they are to be made in straight lines lengthways of the barrel. Being made in this regular manner, each of the thin boards will stand over one hole in each circumference.

"In drawing the drill forward to sow the seed, the wheels and barrel turn round always the same way, as from *a*, to *b, c, d*, fig. 6. and in fitting on the long narrow boards over the holes, the edges of them that are fixed to the barrel should be on the rising side of it, as at *a, b, c, d*; by placing them in this manner, they prevent the perpendicular pressure of the seed at the holes, and at the same time permit the seed to the holes, where the pressure is small, and only lateral.

"The

" This contrivance serves to regulate the discharge of the seed, where two or more rows are sown out of the same barrel, and at certain distances not to be altered. But a drill to sow the rows at different distances, should have short barrels, one for each row, with six or eight holes round the middle of it, to deliver the seed. These short barrels have a spindle of iron or wood, that passes through the middle of each, and upon which they slide endways. It is not necessary that the middle part of the spindle to these barrels should be made of iron, as in the drill above mentioned: but for these barrels, the whole spindle may be made of wood, and grafted in two places as the other. The barrels are confined to the required distances by laths, in the manner directed for the boxes in the other drill, and the other parts are nearly the same in both.

" As this drill-plough sows all the seeds of different sizes, commonly sown in the fields, and plants the rows at any required distance, it may be accounted an universal instrument, excelling all the drill-ploughs that I have mentioned above, or have any knowledge of. They all being limited, either with respect to the size of the seed, or the number and distance of rows to be planted."

An account of the Author's instructions, respecting the use of this universal instrument, and his farther observations on the peculiar manner of husbandry for which it is calculated; as also our remarks on the last dissertation in his valuable Miscellany, we must beg leave to defer till next month: concluding at present with assuring the reader, who may be disposed to anticipate them by applying to the work itself, that, as far as we can judge of the subject, both his time and money will be well bestowed in its purchase and perusal.

ART. IV. *The Art of delivering Written Language; or, an Essay on Reading. In which the Subject is treated philosophically as well as with a View to Practice.* 8vo 4s. Doddey.

Having recently had occasion to speak of the pretensions of a writer * on the same subject as that before us, it is with singular satisfaction we remark the very striking contrast between the different modes in which arrogance and modesty address themselves to the world.

" The essay," says the present writer, " here humbly offered to the public, is an attempt to discover the rational principles and rules of an art, on which indeed pens of every denomination have been occasionally exercised,—though, as it appears to the author, very few of them with the attention the undertaking deserves, and none with the success which might have been expected from their superior abilities. The subject is in truth not one of the easiest, and to treat it in a full and philosophical manner requires a species of investigation which every one has not a requisite share of patience and industry to carry on and complete. The author therefore having for

* Mr. Thomas Sheridan. See our last month's Review.

some time imagined the rules for reading hitherto given not only greatly imperfect, but in some particulars very faulty, was induced to undertake a cursory analysis of the art, and to endeavour to erect its leading principles on a more rational and extensive foundation. And though the union of precept and example is certainly the most perfect and efficacious method of instruction, yet he has not taken much pains to illustrate what he has advanced by apposite instances; as such a plan would not only have carried him beyond the limits of his intended brevity, but also have loaded his principles with an incumbrance, which, in case they were to prove unable to resist the attacks of impartial criticism, would only have encreased the magnitude of their ruin."

Notwithstanding this diffident declaration, however, our Author has confidence enough "to hope that several of his remarks on the subject will appear to be as just, as they are new, and that his manner of treating it on the whole; is not more singular than useful and pertinent." It is indeed in the consideration of this, in an enquiry into the validity of a writer's pretensions, rather than into the manner in which he thinks proper to make them, that the business of the Critick consists. He may be naturally enough disposed *parcere subiectis et debellare superbos*; but, while Justice holds the ballance, Truth only should operate on the beam. An impartial Reviewer should no more befoothed into indulgence, than braved into severity: nothing should persuade or provoke him to depart from the line of critical rectitude. After paying the compliments, therefore, due to our Author's apparent modesty, we shall treat him with the same frankness and sincerity, as if he had put on an air of greater self-sufficiency.

He has divided his book into sixteen chapters; in the first of which, he maintains that the warmth and energy of our delivery in reading, ought to be inferior to that used in speaking upon subjects in which we are immediately interested.

"The matter of all books, says he, is either what the author says in his own person, or an acknowledged recital of the words of others: Hence an author may be esteemed both an *original* speaker and a *repeater*, accordingly as what he writes is of the first or second kind. Now a reader must be supposed either actually to personate the author, or one, whose office is barely to communicate what he has said to an auditor. But in the first of these suppositions he would, in the delivery of what is the author's own, evidently commence *mimic*; which being, a character not acknowledged by general nature in this department, ought to be rejected as generally improper*. The other supposition therefore must be accounted right; and then, as to the whole matter of the book, the reader is found to be exactly in the situation of a *repeater*, save that he takes what he delivers from the

* It may be of service to note here, that real *mimics* may occasionally make the language of a book an exercise for their powers as lawfully as the *living voice*; but then we say they are in that case, in strictness, no longer *readers*.

page before him instead of his memory. It follows then, in proof of our initial proposition, that, if we are directed by nature and propriety, the manner of our delivery in reading ought to be inferior in warmth and energy to what we should use, were the language before us the spontaneous effusions of our own hearts in the circumstances of those out of whose mouths it is supposed to proceed.

"Evident as the purport of this reasoning is, it has not so much as been glanced at, that I know of, by the writers on the subject we are now entered upon, or any of its kindred ones; which has occasioned a manifest want of accuracy in several of their rules and observations. Among the rest this precept has been long reverberated from author to author as a perfect standard for propriety in reading. 'Deliver yourselves in the same manner you would do, were the matter your own original sentiments uttered directly from the heart.' As all kinds of delivery must have many things in common, the rule will in many articles be undoubtedly right; but from what has been said above, it must be as certainly faulty in respect to several others, as it is certain nature never confounds by like signs two things so very different, as a *copy* and an *original*, an emanation darted immediately from the sun, and its weaker appearance in the lunar reflexion."

Without meaning any impeachment of our Author's precepts, we cannot say we are fond of such poetical allusions, as that which closes this extract, in didactic, especially if they are prose, performances. They do not *apply*, as the lawyers say; and, though the preceptor may think they give him the air of a *fine writer*, while they dazzle the eye of his pupil, the subject is neither really elucidated, nor doth the reader see at all the clearer for the intended illustration.

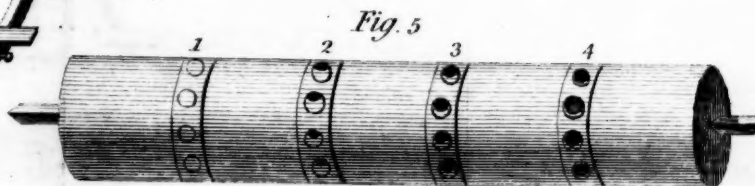
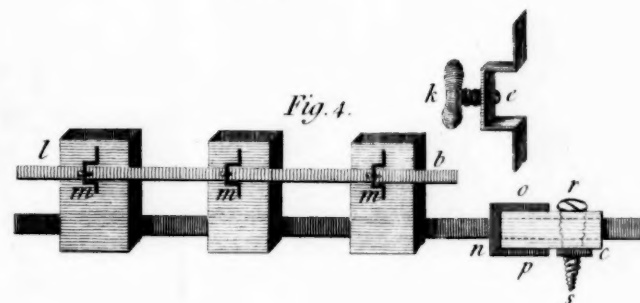
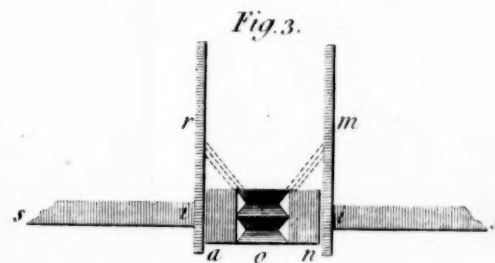
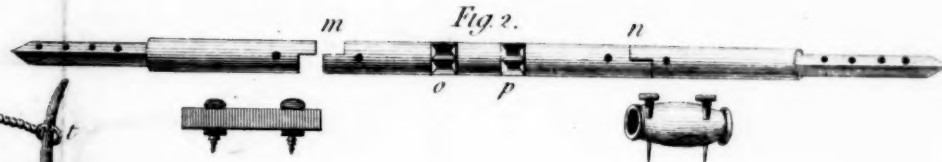
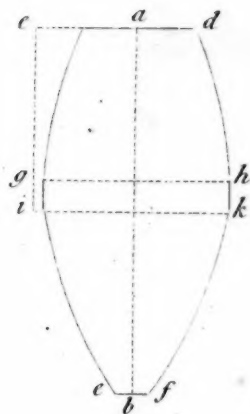
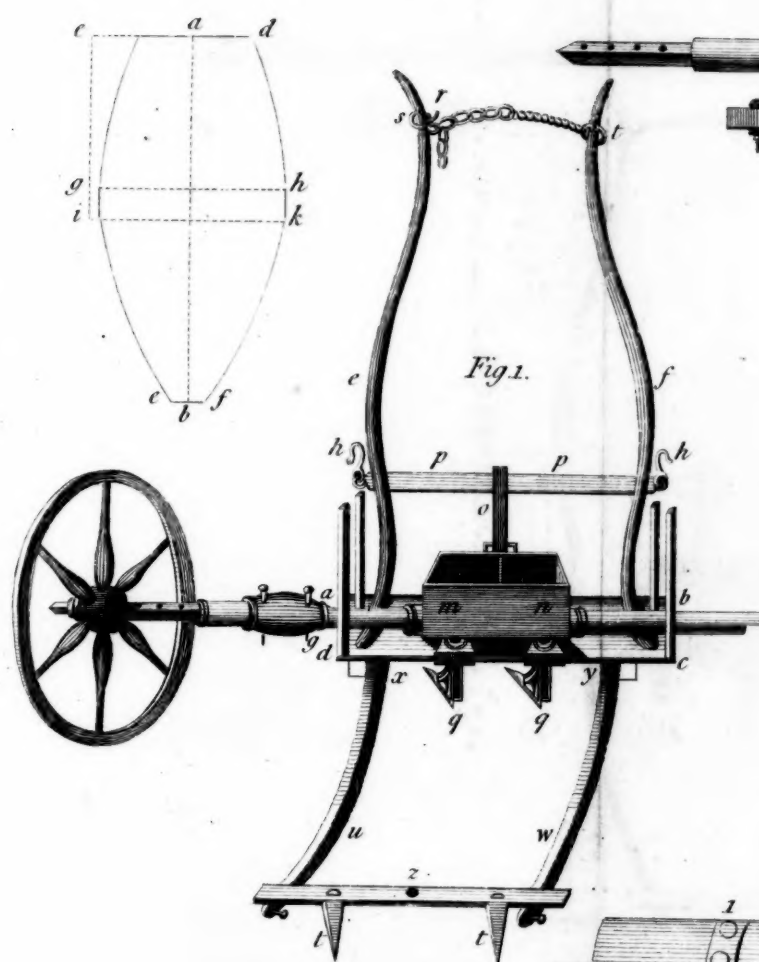
In the second chapter the Author continues the subject, making a very pertinent and judicious reply to what Mr. Sheridan* has advanced on this head.

In the third chapter, he makes an apology for departing from the common mode of investigating his subject; which is the less necessary as the system of, what he calls, a *late noted* publication has been more lately almost universally exploded. A *Reader* and an *Actor* are two distinct and different things.

The fourth chapter treats of Accent; in which, though he does not appear to have gone profoundly deep into the theory of the subject, he speaks sensibly of what relates to practice.

In the fifth chapter, he proceeds to Emphasis; in the treatment of which, he makes very proper distinctions between that and Accent; as also between, what he calls, the *Emphasis of Sense* and *Emphasis simply*: a distinction that seems to accord

* So at least we suppose: as the passage, he quotes, is to be found, if we mistake not, in that gentleman's *Lectures on Elocution*. But our *bumble* author is so *humiliating* as not to mention who is the author of the work, and there may be; for ought we can affirm, many works called "*Lectures on Elocution*."





with what Dr. Foster and Dr. Kenrick, call the *Oratorial Emphasis* and the *Syllabic Emphasis*.

In the sixth chapter, the subject is continued.

In the seventh, the Author considers the mode, in which speech is produced, and the difference between speaking and singing. On this head he throws out many ingenious and judicious remarks; observing with great truth, that the Author, of the *Introduction to the Art of Reading with Energy and Propriety**, was certainly mistaken in supposing that, in reading, with propriety, the voice does not rise and fall, (but is only loud or soft) in the course of a sentence. The Author, of the tract he mentions, appears indeed to have been misunderstood, in this particular; as he was particularly combating the opinion of Lord Kaimes and Dionysius, respecting the variation of the tone of the voice in the mouth by the organs of articulation. We can hardly suppose he meant to say there is no cadence, or rise and fall of the voice, in declamation or poetical recital; the certainty of the variation from high to low in oratorical delivery, is in our opinion extremely obvious. Be this as it may, the present writer's remarks on the difference between singing, speaking and whispering, are sensible and well worth the reader's attention.

Chapter the eighth treats of Modulation.—The ninth and tenth of Expression.—The eleventh of Pauses.—The twelfth contains a few short remarks, highly favouring, however, both of good sense and good taste, on the deviations which Art frequently makes from Nature.—The thirteenth seems to be levelled at Mr. Sheridan's last scheme, and is entitled, "Concerning permanent marks in written language for the various affections of voice, gesture, &c." This chapter we shall give our readers entire.

"From the similarity the modulation of the voice in delivery has to music, and what is recorded of the practice of the antients, it has been thought by several ingenious men, that great improvement might be made in our reciting and reading, were their modulation directed by certain notes or signatures of a musical kind.—On this subject I shall remark what follows.

"In a preceding note we have observed, that the modulation of the antients was strictly musical, and therefore might with like ease and efficacy be represented by and learned from musical characters. But if our account of speech, given in chapter seventh, be true, it will readily be granted by any one, who duly considers the subject, that the modulation now in use consists chiefly of a succession of such restless inflexions of voice, through the smallest part of a note, as can by no

* Here again the delicacy of this writer forbears to mention the name of the Author.

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means be suggested by the notes of a musical scale. But allowing this, it may perhaps be asked, if other marks could not be invented*, which from taking in certain portions or *formulas* (as they might be called) of the above-named inflexions, and, with the assistance of the voice, might, in a traditionary manner, fully communicate them? And if such a device would not be of real service to the arts of reading and speaking? I answer, that although something of this kind is not impossible to be done, yet I doubt it would take up so much time and application to bring it to any tolerable degree of simplicity, as must leave us very little hope of its ever being perfected. And though a degree of *certainly*, *novelty*, and even *propriety* might thus be given to modulation, which it now wants, yet in the application of such delicate transitions of voice and slightly characterized formulas, as those marks must represent, it is probable there would arise a stiffness and want of address, which would more than counterbalance any of their good effects.

“ Besides our having no characters for modulation, it has also been matter of complaint, that we have not signs for gesture, the expressions of face and voice, and the other accessories of natural delivery †.

“ That the antients had marks for their gesture in reciting and declamation of the theatre is notorious. But, like their modulation, it was greatly heightened above nature, full of instituted signs, and even so violent as to require a man’s whole strength; hence might be taught in a manner similar to the steps and movements of dancing. While ours, from being very little varied, seldom marked with any thing violent, and copied chiefly after nature, does not seem either to require or admit of being reduced to the formal rules of science ‡.

“ As to expression of face, no nation has ever been whimsical enough to attempt reducing it to signatures. And whether the antients had any regard to or fixed rules for the tones expressive of the emotions, does not clearly appear. However, as far as the *formulas* for modulation before-mentioned seem practicable, so far might these expressive tones have a place, as they might be conceived to enter into, and make part of every such *formula*.

“ It appears then, that, as matters now stand, fully to represent to the eye, and unerringly to suggest to the mind every affection and peculiarity of voice and gesture in reading and speaking by any graphic device, must be deemed nearly impossible, on account of the indefinite variety, which nature delights to display in these provinces. And a plan to reduce them to any thing more artificial and less perplexed, by a select and established set of marks, would be more likely to flatter in the closet, than either answer in practice, or appear before the public, otherwise than as a specimen of utopian ingenuity.

* Similar to those we will imagine of *Monf. Feuillée*, for the stops and movements used in dancing.

† See *Lectures on Elocution*, [p. 10. 11. 14.]

‡ If the reader would chuse to see this subject more fully descanted upon, and have an ample view of the *prosody*, *delivery*, and *gesticulation* of the Greeks and Romans, he may meet with it in Chapters IV. and VI. of *Seét. I. Part II.* of the *Abbe de Condillac’s* ingenious *Essay on the Origin of the Human Understanding*.

“ In

"In fine; without looking at the subject in any different light, than this we have placed it in, and enumerating other objections, to which it is farther liable, we may undoubtedly conclude, that as we found it best in *emphasis* and *pauses* not to aim at perfect accuracy in their marks, but to leave a *great deal* concerning them to the judgement and experience of the reader, so with regard to *modulation*, *gesture*, *expression*, &c. a total dependence on these favourite mistresses will probably ever be the most eligible method either of attaining or improving their respective beauties."

In his fourteenth chapter, our Author treats of the nature and properties of written language; and in the fifteenth he gives a formal definition of reading as follows:

"Reading is the art of delivering written language with *propriety*, *force*, and *elegance*: where (as in speaking) the *pronunciation* of the words is copied after the polite and learned of our country, and the *emphasis* of *sense*, the *pauses*, and *significant cadences* are determined by the meaning of what is before us: where the *modulation* is borrowed from fashionable speech, but a little improved and heightened in proportion to the beauty and harmony of the composition: where all the *signs* of the *emotions* are in *quality* the same as they would flow spontaneously from nature, but abated something in *quantity*, and those most, which are in themselves of the disagreeable kind: where the *emphasis* of *force*, *ornamental cadences*, the quantity of the above-named variations from natural speech, and some other less material particulars, are directed by *taste* and *custom*;—and (lastly) where *affectation* of every sort is to be dreaded as the greatest blemish, and where *ease*, *masterliness* and *genuine grace* are considered as principal beauties, and the proper substitutes for the inferior degree of warmth and energy, which the delivery of written language ought always to discover, when compared with the extemporary effusions of the heart."

The sixteenth chapter is added by way of Appendix; and treats of the method and precautions to be observed in learning to read; but for this we must refer the inquisitive reader to the work itself.

ART. V. *Dialogues from the German of M. Wieland. I. Araspes and Panthea; or the Effects of Love. II. Socrates and Timoclea, on apparent and real Beauty. To which is prefixed, An Essay on Sentiment, by the Editor.* 8vo. 4s. Leacroft.

Among the many instances, afforded us of late years, that the Germans, once famous for elaborate disquisition and profound erudition, have begun successfully to tread in the steps of their less solid and more volatile neighbours the French; the writings of M. Wieland are held in considerable estimation by the lovers of polite literature.

The first of the dialogues here presented to the English reader, resembles rather a dramatic composition than a mere conversa-

tion-piece; affording not only characters but situations; of which a theatrical genius might make no bad use in the construction of an interesting play. The business, as well as the sentiments are, nevertheless, enveloped, in too verbose a diction to admit of our giving the reader any satisfactory abstract.

The sentiment as well as style of the second dialogue is more terse and pointed.

"The scene is the toilette of a young lady, daughter of one of Socrates's friends. The philosopher makes her a visit at the moment of finishing her dress for a grand festival. She is represented as a beauty improved by every ornament of art. The dialogue turns on a distinction, which the philosopher makes between Apparent and Real Beauty, and is pursued in the Socratic way. It is without action, or change of scene, and is written in a style and manner designedly very different from those of the preceding dialogue."

As a specimen of this performance, we shall give the following extract, containing the principal part of the argument in question.

"TIMOCLEA. A person, without being what is commonly called a beauty, may be exceedingly agreeable, and by this, more beloved, and much fitter for society, than a beauty. I remember to have read somewhere, that most beauties are insupportable; and that, on the contrary, many persons, without being handsome, possess a certain agreeableness, that baffles description, but steals away the heart. To a Socrates this charm is no *je ne sais quoi*; he seeks for its principle in the soul, and would always be capable of giving the reason. Tell me now, Socrates, whether I understand thy system well in conceiving it thus: to be perfectly beautiful, it is requisite, that the soul, the nobler part, as well as the body, should be in its natural sound state; the former ought to be quite virtuous, and the latter ever blooming and active, and both united in the best harmony. But, for aught I know, such a model of beauty is no where to be found but in the world of the poets. But, however, with regard to beauty, people are divided into several classes. Some have *beauty of body* without any tincture of the agreeable, and then the fault is in the soul. Others possess virtue without external beauty, but which is sufficiently compensated by a sweetness peculiar to good-natured people. In a still smaller number both sorts of beauty are united; but in this, as well as in the other classes, there are innumerable degrees. I should be sorry if it were necessary to establish a fourth class for people, that have neither external nor internal beauty; for I think such people belong rather to the species of monkies than to that of men.—Now in taking all together it seems to me, that as a perfectly beautiful person will scarcely be more frequent than a sphynx, beauty ought to be determined by the principal parts; so that, if we will speak with propriety, we ought to call those persons alone handsome, in whom we find the beauty of the soul united with the graces of the body; on the contrary, a person that appears beautiful only to the sight, but shows nothing estimable either in mind or temper,

temper, should absolutely lose all pretensions to the praise of beauty. The poets have a Narcissus, who I think might lend his name to all *petits maitres* that endeavour to please, or rather to catch us by personal charms; for the same convenience, and in order to prevent all abuse of the word *beautiful*, every insipid flirt with good features and complexion, might be called a Narcissa.

"To this long speech, which Timoclea delivered with a peculiar grace. Socrates replied, in a kind of rapture.

"O Timoclea, if any woman of Athens be capable of growing truly beautiful, thou art so! I have heard thee with the greatest pleasure. Thou hast not only seized my ideas perfectly well, but thou hast arranged them most agreeably, and in thy mouth they have acquired new grace. Thou owest us a Pausanias. Nature has endowed thee with the fairest disposition to harmonise the outward shape with the internal spirit, which being, by its essence, much more excellent than the former, simple, unperishable, and like the Deity, is also much more capable of true beauty, than the body, compounded of so many heterogeneous parts, changeable and subject to death; of the perishable beauty of which many are so proud, that they intirely forget the chief excellency of their nature; for the beauty of the human soul is as far exalted above that of the most blooming body, as the angels are above the spheres, though never so shining, which, according to some philosophers, have been put under their government. The Author of Nature has indeed adorned this world, into which he has sent us, with innumerable kinds of beautiful objects; and a philosopher may well be allowed to fall into admiration at the sight of this lofty vault of flowing sapphire; of this thin air that environs all things, and is filled with rays of light and the forms of delightful objects; of this earth, clothed with verdure, and embroidered with smiling flowers; of its magnificent and charming prospects; of the multifarious and beautiful shapes of beasts, birds, fishes, insects and plants. In surveying one little horizon of all these objects he may justly be astonished at so many beauties; and from what he sees and feels he can conclude nothing else, but that Omnipotence, which has produced all this, had an intention of producing something very lovely and worthy of admiration. And if we consider man in his whole character, and in all his relations, we shall find, that in him alone the Creator of the world has given a more glorious instance of his divine understanding, and of the sublimity of his ideas, than in all the rest of visible nature. To him alone his hand has communicated so rich a portion of that all-vivifying spirit, that in some measure, like the godhead itself, he can contemplate, overlook and govern a whole sphere, a whole world of beauty and useful objects. Him alone, of all sublunary beings, He has created intirely to virtue, that is, to the highest dignity and greatest happiness a creature is capable of. Herein consists the glory of that higher rank, which places man at the head of this creation, and renders him, as it were, the crown of the divine works. All the powers of man, all the effects of these powers, all the knowledge which his understanding seeks after, all his endeavours

ought to be consecrated to Virtue; she alone ought to occupy and govern the whole man, as she alone can *effectuate* his happiness in all circumstances: for the most vicious must acknowledge, that by virtue only we can be happy even in the most prosperous external circumstances. But this virtue is no such limited and defective thing as most people imagine; it is the health of the soul; a constant inclination towards all that is pure and excellent, an internal goodness that always endeavours to communicate itself; a simple and enlightened love of order, and of divine laws, on the observation of which the happiness of creatures depends; and so much, that it would be impossible for the Creator, even with all his omnipotence, to render men happy, who would not be subject to these laws. Such a virtue only deserves the name, and our efforts should tend to nothing of inferior worth. Single pieces of virtue, sewed into a vicious or foolish life, are like tawdry patchwork in a beggar's garment. Nobody would say of a crooked, or disfigured body, that it was a handsome one, though a single member might have some proportion and symmetry. But when we discover in any subject Virtue in her full beauty, as I have described her, we must acknowledge, that human nature is capable of great excellency; and how charming, how like the celestial regions, would be a world of virtuous men! Then, Timoclea, then our earth would be what it ought to be, if man, the most eminent of its inhabitants, faithful to the origin and dignity of his soul, fought his happiness in virtue; if innocence, truth, and goodness, reigned upon the earth. Certainly by this change all nature would gain a more beautiful aspect; and I would not be deprived of the hope, that a time will arrive, when such an alteration (if it ought not rather to be called a metamorphosis) will take place."

Such a consummation, as Socrates here wishes not to lose the hope of, is certainly most devoutly to be wished; but, if we are to judge from the actual state of the world, and preface the future from the past, we fear with Timoclea, that such a model of beauty, will be found no where but in the world of the Poets.

In the Editor's Essay on Sentiment, prefixed to these dialogues, he has considered his subject first as it relates to dramatic composition and character, and afterwards in a more philosophical point of view, as marking the disposition and influencing the morals of mankind in general.—On the first head, he reprehends with some severity those lovers of ridicule, who of late have made attempts to banish the sentimental drama from the stage; observing that, whatever be the relish of these authors for malicious buffoonry, the true comic muse will ever adopt the sentiment of one of her favorite sons;

Humani nihil à me alienum puto.

On the second head, he observes that:

"Sentiment, under the important definition he gives of it, appears to be a distinction of man from the brute creation, scarcely less equivocal than reason itself. In numerous cases, where reason is brought

brought but by long and tedious deductions to discern the right, or wrong, of any object, sentiment feels it at the very instant the object is presented. It resembles that faculty of the mind, which Locke calls Intuition. As this sees the truth instantaneously, the other feels it as quickly. But sentiment is apprehended to have a much more general influence on human actions than either reason, or intuition. Mr. Rousseau and some other philosophers are of opinion, that one of the sexes is in a great measure governed by it. And perhaps for one instance, where the majority of the human species form their judgement from reason, they do it in a hundred from sentiment, or feeling. The limits, I have here prescribed myself, will not allow me to enter formally into the discussion of a point of much consequence relative to this subject, viz. how far sentiment may be esteemed a safe guide of our moral conduct and opinions. That we may almost implicitly follow it in very many cases, when cultivated by a sober education, there can be no doubt; but that the generality of mankind are indisposed to use, or to wish for any better conductor, and that a comparatively inconsiderable part only have much opportunity of consulting any other, the least attention to their conduct and circumstances will so strongly convince us, that we surely cannot hesitate whether we ought to give the law of sentiment a candid reception in the world, whenever necessity seems to plead for its influence.

“ Were those, who seldom force their reason to any masculine exertion of its powers, not to listen to this nice feeling, or sentiment, we should soon see the actions of mankind descend to a degree of turpitude yet unknown; that dignity he so fondly boasts would be effaced from his nature; it would soon be difficult to find aught remaining that could exalt him above the level of the brutes. Ten thousand objects and actions, which now strike his mind with the most sensible difference, would be no longer distinguished from each other. All that infinite variety of moral attitudes, in which the transactions of rational beings are beheld, would be totally lost, or unseen. All that now most administers to our mental satisfaction, or disturbance, would be received with the utmost indifference; or at most regarded in no other light than that of convenience, or detriment; a distinction which the brutes are undoubtedly capable of making under every circumstance, where their happiness is concerned.

“ All ideas of order, harmony, grace, elegance, and sublimity, with an infinity of others, that form the best ornament of our species, would, together with those of confusion, discord, awkwardness, inelegance; and meanness, be swept away in one common mass from the arts and intercourse of men.

“ Forbear then, ye barbarians! continues he, who would pluck up by the roots all sensibility from the heart. Do ye fancy, ye can thus lessen our misery without despoiling us of as much of our happiness? Perhaps ye do not pretend to it; but think ye offer equitable terms of composition to rid us of the one for our consenting to resign the other. Be that as it may, our nature would be monstrously deformed, and the morality of our actions obliterated. Surely no man could

could dream of establishing this strange system of universal indifference, the spurious offspring of the ancient Stoicism, but on principles of materialism and future annihilation; unless so wild a proceeding could take its origin from an affectation of singularity, one of the characteristic marks of a modern philosopher, and which is ever pregnant with, and daily producing, some new monster to the astonishment of the world.

"It is not improbable, that to this noble attempt to divest the heart of its feelings, we are indebted for that insipid race of neutrals lately sprung up, who, like the phantoms of superstition, appear and disappear with as little concern or attachment for any thing, or any body about them, as if they were of another order of beings. Yet, though confessedly absorbed in themselves, in their own interests and gratifications, even these are commonly attended to with so little ardor, or sensibility, that they seem rather to vegetate than to live, rather to bear than to enjoy their existence. But let me stop; I must be mistaken: these gentlemen profess the art of living; they have discovered the grand arcanum of happiness. The appearances above mentioned cannot have been rightly interpreted. What some vulgarly take for insensibility, can certainly be nothing but a still and quiet contemplation of that supreme degree of happiness, which they have attained, and which the rest of mankind are destined neither to taste, nor to conceive. Being raised above our infirmities, it is not fit they should partake our feelings: it is their privilege to sit, like the gods of Epicurus, exalted above the notice of human affairs, wrapped up in their own felicity; and when they find it too great, another privilege they claim is, to fling away an existence become intolerably happy."

From this last piece of irony, we may see that, though our Editor be not most masterly writer of English, nor seems fond of ridicule, he does not want a talent for pointed railery, or a true sense of its nature and use.

ART. VI. *Liberal Opinions upon Animals, Man and Providence.*

In which are introduced, Anecdotes of a Gentleman. Addressed to the Right Honourable Lady Ch——. By Courtney Melmoth.

2 vol. 5s. sewed. Robinson.

"From grave to gay, from lively to severe." PORR.

The proof, Mr. Melmoth hath already given, of his being possessed of a lively poetical genius*, we are glad to find corroborated by the publication before us. A critical eye indeed may discover in it many of those inaccuracies of style and defects in composition, which are to be avoided only by that habit of correctness and propriety of thinking, which is to be acquired only by practice and experience. We are particularly sorry, that

* Particularly in *The Tears of Genius*, an Elegy on the Death of Dr. Goldsmith
this

this very promising young writer should give his work the frivolous Shandean form, that has distinguished so many of the futile imitative volumes, with which the *imitatores, servum pecus*, have lately pestered the publick. It so much the less accords with the present production, as the Author has the more original merit, on which to found his pretensions to success. Had he called it the *History of Benignus*, whose story constitutes the greatest part of it, or *A Search after Happiness*, which is its chief moral object, we conceive every thing else, contained in it, might have been naturally brought in either as episode or embellishment. His having chosen a more desultory method prevents the regularity of abstract in regard to any thing but what he calls the *Legend of Benignus*. The Hero of this Legend is supposed to relate his own story in the deep retirement of a forest, to which recess he has been driven by his misfortunes. He is introduced in an interesting manner, as a young gentleman of genius and generosity, who set out in life determined to regulate his conduct, by the invariable principle, "To be good is to be happy, therefore I shall certainly be blest in *this* World, as well as the *next*, in proportion as I promote the blessings of others." This liberal maxim, our Author traces through a variety of familiar instances, endeavours to display his acquaintance with human Nature, points out several errors to which young people are particularly liable, in their first impressions, and ideas, and proves that in looking into life, he has not "bent his eye on vacuity." We find Benignus at first situated in a school, through the various scenes of which he passes in a very whimsical, novel, shrewd, and laughable manner; the whole inculcating this truth, that the open hand, and warm heart, of the mere child of nature; a disposition too tender, and a temper too pliable, are so far from conducing to the happiness of their possessor; that, on the contrary, when not managed by some degree of art, even in our earliest days, they expose us to ridicule and misery. Having left school, our philosophical stripling steps into the world; where, ardent in the same pursuit, disdaining the cold policy, and very necessary remonstrances of worldly caution, thinking every man a friend who professes to be so, and having no idea of an enemy, he is thrown by the heedless fervor of juvenile generosity, into a thousand awkward and distressing situations. Yet so ludicrous are the mistakes into which he falls, that we cannot but mingle smiles with our compassion for him. At length he sets off from his native village (in the air of which he began to think there was really something obnoxious to the natural effects of unbounded generosity) for London. His journey thither which is performed in a stage-coach, will give his readers entertainment,

ertainment, as a short extract from it may possibly afford some to ours.

"Our society consisted of three persons besides myself, and all were men; one was dressed in a suit of plain light brown with buttons of the same—the brims of his hat were of immense circumference, and there was a primitive nicety in the tie of his neck-cloth that spoke his character.—Another had a suit of black, somewhat faded; and the third, who was habited in a coat of snuff colour, with waistcoat and breeches of black velvet, had the air of a shop about him so palpable, that I could almost have sworn to his trade at the first glance. When the heart is happy and satisfied, the tongue is generally voluble and communicative. About the third dish we became sociable, and at the entrance of the second plate of toast, we knew of what we were each in pursuit. The man in black indeed was extremely reserved, said little, and sipped his tea, or rather played with his tea-spoon, as if he thought society an interruption.—The gentleman in brown was of the number of people called quakers, travelling upwards, to attend a solemn meeting of friends upon the marriage of a preacher: the man in snuff-colour, was an inhabitant of the market-town from whence we came, and was going to visit his daughter. The most difficult matter remained, and that was to disclose my business in the capital. I told them that mine was a business of benevolence, and that I was actually upon the road to London in search of happiness. The passengers looked upon each other, and smiled, but every smile was different. The coachman came now to acquaint us our half hour was expired, and the horses were ready; and after passing through the usual ceremonies with the hostler (who insisted on his customary six-pence notwithstanding his idleness in being found in bed) and something for Mrs. Betty (for the trouble of riling up when she was called) we again set forward on our journey—as soon as we were pretty well settled, the quaker opened the conversation.

"—I could not help smiling friend (said he, looking sagaciously the under broad flaps of his beaver) to hear thee say thou wert journeying towards the great city, in search of happiness, and yet, I, as well as thou, and these other good brethren at our side as well as we—and indeed all the fellow-men upon the earth, are engaged in the like vain pursuit; we are all travellers bound for the same place, though, peradventure, we take different roads thereto; and yet such is the frail nature of the flesh, that we are for ever jogging onward, and shift about from place to place, dissatisfied with our road—disgusted with our journey, till we put off the old man, and reach the gloomy gate that leads to the city of the Saviour—

"Vanity of vanities, saith the preacher wisely, all is vanity.

"Here the quaker spread his chin upon his chest (upon which it descended to the fourth button of his waistcoat) and, twirling one thumb round the other with his fingers folded together, communed with the spirit about the vanity of searching for happiness in a world where happiness was not to be found.

"Surely, Sir, (said I) there is a great deal of happiness in the world notwithstanding this—the quaker groaned inwardly—Happiness!

ness!—cried the grocer (for such was the calling of the man whose exteriors smelt so strong of the counter)—happiness in the world—aye, certainly there is—I'll answer for that, and a great deal of happiness too—I am the happiest man upon earth myself;—if any man says he's happier, I say he's—no matter for that.—The quaker lifted up the ball of one eye to survey him—I am worth five thousand pounds every morning I rise, aye, and more money—I have got every shilling by my own *industry*—I have a set of good customers to my back—my wife knows how to turn the penny in the shop when I have a mind to smoke my pipe in the parlour; and I make it a rule never to lend a sixpence nor borrow a sixpence.

“For what wert thou born, friend, said the quaker, drily? Born! why to live—aye, and to die too, said the quaker.—Pish! replied the grocer, who does not know that; but what does *that there argus*, if I can but live merrily, and bring up my family honestly—keep the wolf from the door, and pay every body their own? I have only one child, and her I'm now going to see—she's 'prentice to a mantua-maker in the city. If she behaves well, and marries to my thinking—(and I have a *warm man* in my eye for her) why so—If she's headstrong, and thinks proper to please *herself* rather than please *me*, why the may beg or starve for what I care.

“Good God! (exclaimed I with vehemence) and is it possible—don't swear, interrupted the quaker, young man—then turning his head deliberately round towards the grocer—and so thou art very happy, friend, art thou? Never was man more so—quothe the grocer; so that if you are looking for merriment and hearts-ease come to the Sugar-loaf, I'm your man—here he begun to hum the sag end of a ballad—“For who is so happy,—so happy as I.”—Thy sort of happiness, friend, (returned the quaker) I shall never envy—thou art happy without either *grace* or *good works* to make thee so—Good works, said the grocer, what do you mean by that? I don't owe a penny in the world—I pay *lot* and *scot*—I go to church every other Sunday, and I never did a wrongful thing in my life.—Thee may'st be very unserviceable in thy generation for all that, said the quaker—I am afraid, by thy own account, thou takest too much care in cherishing thy outward man, yet art slow to cherish thy poor brethren. Why in what pray does *thy* happiness consist? says the grocer archly.—In turning the wanderer into the right way, rejoined the quaker.—In feeding the hungry penitent with the *milk* of brotherly love, and in cloathing the naked soul with the comfortable *raiment* of righteousness.—Pshaw! cries the grocer; you had better feed the poor devils with a pennyworth of my plumbs. How many pennyworth of plumbs may'st thou give away yearly in thy parish? (said the quaker.) I tell thee, said the grocer, I never *pretend* to give away any thing—things are too dear, and taxes are too heavy for that—besides, about seventeen years ago, I was poor myself, and wanted a dinner as much as any body—but I never found folk so ready to give *me* any thing—no, not so much as a bit of bread—not so much as *this*, snapping his fingers.

“Surely (cried I, greatly agitated) that ought to be a strong argument to stimulate your *benevolence*—Benevolence, said the quaker, young

young man is not confined to the mere act of throwing away money—I never give any *money* myself, but then I give store of *spiritual* food—I preach in the house and tabernacle of the Lord, and I travel far and near to bestow religious consolation of the spirit *gratis*—whereas that man, who on the contrary, spendeth his substance amongst vain companions, or hoardeth it up to swell the pomps of the flesh—verily, I fear his transgressions are mighty.—The quaker paused, and the grocer winked waggishly upon *me* with one eye, and kept looking ironically at the quaker with the other.—Here now (thought I) are two very opposite characters—The quaker, for ought I see, is as mercenary as the grocer, though their avarice is differently modified according to the different prejudices of their education.”

The writer proceeds to show off these characters by subsequent incidents; in which, though he is not altogether a Fielding, he displays a great share both of good sense and good humour.

The sentimental part of Mr. Melmoth's readers, will probably think the story of Mr. Greaves, and his unhappy daughter Almeria, the most agreeable portion of the work. The situation of both, is indeed affecting; and they who recollect the History of Miss Williams, in Roderic Random, will have an opportunity of comparing with it the pathos of a poetical description of a distressed young female under the same circumstances. The quotation of a few lines will we doubt not be acceptable to the poetical reader.

ALMERIA; OR THE PENITENT.

“ Withdrawn from all temptations that entice,
The frauds of fashion, and the snares of vice,
From all that can inspire unchaste delight,
To my dear-bleeding family I write;
But oh! my pen the tender task denies;
And all the daughter rushes to my eyes.
Oft as the paper to my hand I brought,
My hand still trembled at the shock of thought:
Sighs interrupt the story of my woe,
My blushes burn me, and my tears overflow;
But nature now insists upon her claim,
Strikes the fine nerve, and gives me up to shame:
No more the anxious wish can I restrain,
Silent no longer can your child remain;
Write, write, I must, each hope, each fear, declare,
And try, once more, to win a father's care:
Scorn not, ah scorn not then the mournful verse,
Revive thy blessing, and recall thy curse;
Give to a daughter's wrongs, one parent-sigh,
Nor let a mother my *last* prayer deny.

“ Yet where, oh where, shall I the tale begin,
And where conclude the narrative of sin?
How each dire circumstance of guilt disclose,
Unload my breast, and open all its woes?

How

How, to an injur'd parent, shall I tell
The arts by which I stray'd, by which I fell ?
No common language can the scenes express,
Where every line should mark extreme distress;
Mere human words, unequal all, we find
To paint the feelings of a wounded mind:
'Tis not the scribbler's vein, the songster's art,
Nor the wild genius of a vacant heart,
'Tis not the lines that musically flow
To mark the poet's well-imagin'd woe;
Nor all the frolics of the tuneful tribe,
Can such a mighty grief as *mine* describe.

Full oft has scorpion FANCY to my view
Imag'd each anguish that a parent knew;
At midnight's still and searching hour she came,
Glar'd round my bed, and chill'd my soul with shame,
Crouded each black idea in my sight,
And gloom'd a chaos on the balmy night,
" Behold,—she said,—on the damp bed of earth,
Behold th' unhappy man, who gave thee birth;
In dust he rolls his sorrow-silver'd hair,
And on each muscle sits intense despair;
See how the passions vary in his face,
Tear his old frame, and testify disgrace;
Retir'd from home, in silence to complain
To the pale moon, the veteran tells his pain;
Now sinks oppress'd, now sudden starts away,
Abhors the night, yet sickens at the day.

As a farther specimen of Mr. Melmoth's poetry, we shall give the following Elegy.

ELEGY OF A NIGHTINGALE.

" For Elusino lost,—renew the strain,
Pour the sad note upon the ev'ning gale;
And as the length'ning shades usurp the plain,
The silent moon shall listen to the tale.

Sore was the time—ill fated was the hour,
The thicket shook with many an omen dire !
When from the topmost twig of yonder bower,
I saw my husband—tremble and expire.

'Twas when the peasant sought his twilight rest,
Beneath the brow of yonder breezy hill;
'Twas when the plummy nation sought the nest,
And all, but such as lov'd the night, were still;

That—as I sat with all a lover's pride,
(As was my custom when the sun withdrew)
Dear Elusino, sudden left my side,
And the curs'd form of man appear'd in view.

For

For sport, the tube he levell'd at our head,
 And, curious to behold more near my race,
 Low in the copse the artful robber laid,
 Explor'd our haunt, and thunder'd at the place.

Ingrateful wretch—he was our shepherd's son—
 The harmless, good old tenant of yon cot!—
 That shepherd would not such a deed have done!—
 'Twas love to him that fix'd us to this spot.

Of! as at eve his homeward steps he bent,
 When the laborious task of day was o'er,
 Our mellowed warbling sooth'd him as he went,
 'Till the charm'd hind—forgot that he was poor.

Ah—could not this, thy gratitude inspire?
 Could not our gentle visitations please!
 Could not the blameless lessons of thy fire
 Restrain thy barb'rous hand, from crimes like these?

Oh cruel boy—thou tyrant of the plain!
 Couldst thou but see the sorrows thou hast made,
 Or didst thou know the virtues thou hast slain,
 And view the gloomy horrors of the shade.

Couldst thou—behold—my infant younglings lay,
 In the moss cradle which our bills prepar'd,
 Babes as they were—the offspring of the day—
 Their wings defenceless, and their bosoms bar'd.

Surely, the mighty malice of thy kind,
 Thy pow'r to wrong, and readiness to kill;
 In common pity, to the parent's mind,
 Would cease the new-made father's blood to spill.

Haply—the time may come, when heav'n may give
 To thee, the troubles thou hast heap'd on me.
 Haply—ere well thy babes begin to live,
 Death shall present the dart of misery.

Just as the tender hope begins to rise,
 As the fond mother hugs her darling boy;
 As the big rapture trembles in the eyes,
 And the breast throbs with all a parent's joy;

Then may some midnight robber,—skill'd in guile,
 Resolv'd on plunder, and on deeds of death;
 Thy fairy prospects—tender transports spoil,
 And to the knife—reign thy children's breath.

In that sad moment shall thy savage heart,
 Feel the keen anguish, desperate, and wild,
 Conscience forlorn, shall doubly point the smart;
 And justice whisper—this is child for child.—

'Rest of their fire—my babes, alas, must sigh—
 For grief obstructs the widow's anxious care ;
 This wasted form—this ever-weeping eye,
 And the deep note of destitute despair ;
 All load this bosom with a fraught, so sore,
 Scarce can I cater for the daily food !
 Where'er I search—my husband search'd before—
 And soon—my nest, will hold—an orphan brood !

Whether Mr. Melmoth means to continue the Legend of Benignus, in any future publication, as is here hinted, we are not given sufficiently to understand. But it is broke off somewhat abruptly, to make way for the display of a number of moral opinions and sentiments, with which the present volumes conclude.

ART. VII. *Four Discourses.* 1. *On the Duty of a Christian Minister under the Obligation of conforming to a National Religion established by the Civil Powers.* 2. *On the Questions, What is Christianity? and, Where is it to be learned?* 3. *On the true Meaning of the Phrase, The Interests of Religion.* 4. *On the Original Principles of the First Protestants.* Delivered to the Clergy of the Archdeaconry of Cleveland, in the Year 1767, 1769, 1771, and 1773. By Francis Blackburne, M. A. Archdeacon of Cleveland. 8vo. 4s. Wilkie.

Archdeacon Blackburne, the fast friend of the celebrated Mr. Theophilus Lindsey, and a zealous advocate for the petitioners against religious subscriptions, hath here obliged the world with four sensible and moderate discourses on the important subjects enumerated in his title page. To these discourses he has also prefixed a copious introduction, in which he states the matter of dispute at present in agitation.

In the first discourse, the argument of it is not ill managed, and yet we are apprehensive there are some passages in it that favour of a *temporising* disposition, which will not be universally relished.

"I enter not into the controversy, says he, how far dissenters may or may not be justified in their separation from the established church? After the separation of the protestant church of England from that of Rome, there ought never to have been any controversy of that sort. The common justification of us all is, *Let every man be fully persuaded in his own mind*; and that being presupposed, the solidity of any man's reasons for his nonconformity, cannot be estimated by the political rules of any human establishment whatever.

"On the other hand, let it not be said, that the clergy of the established church are attached to it by secular motives *only*. There may be a *political dissent*, as well as a *political conformity*. There
 may

may be among us conscientious and liberal-minded men, who are dissatisfied with, not to say distressed, by the bonds which their full conformity to the legal establishment lays upon them. Different men may be affected by these, in different degrees; and *all* who feel the burden, may not only wish, but ought to solicit relief from those who have the power to give it. But it will not follow from their not immediately obtaining such relief, that *every* clergyman so circumstanced, is obliged to quit his station in the church, and to seek his satisfaction in some other religious community, or his bread in some other employment. In cases of this kind, turn which way you will, there are difficulties too *substantial* to be got over by *every* man, and too important to the man himself, to be submitted to the judgment of others."

As to the *substantial difficulties*, which *every* man in this case cannot get over, they will readily suggest themselves to every reader; but whether the most prevalent will be deemed those of a temporal or spiritual nature, must be left to his own consideration.

The second of these discourses refers to an objection made to the Christian religion, on account of the *uncertainty* of its doctrines, as they are differently exhibited by many eminent divines who have undertaken to explain them. As to the questions proposed, he himself observes, that those writers, who are for accommodating Christianity to the turn and temper of the times, may say that his answer is rather shewing what Christianity is *not*, than what it is.

"Bishop Burnet, says he, hath said of the ever memorable Algeron Sidney, 'that he seemed to be a christian in a particular form of his own.' I am of opinion, that this may be said of every man who reads the scriptures with a view of forming from thence an idea of true Christianity; and I own I should be inclined to question the authenticity of that man's Christianity, who professes to be a Christian in *any* form that is *not* his own."

We are sorry to find a protestant Archdeacon so much at a loss for a definition of Christianity, as to make it turn on a point or play of words. To be sure the expedient of letting every man have a religion of his own, especially if it differed from that of his neighbour, would be a political convenience; since (as Farquhar says of the Low Dutch) men would then never jostle one another in their way to Heaven, as each would take a different road.

In the third discourse the preacher takes some pains to shew that the *interests of religion*, and those of a religious community are different things, though usually confounded.

The last discourse is a vindication of those who have written or acted in favour of a reformation of the church, against an accusation, that they were endeavouring to subvert the ecclesiastical constitution as by law established. Our Author shews himself

here to be an able advocate for the petitioners ; but our limits oblige us to take leave of him.

ART. VIII. *Sermons on the most interesting and important Subjects.* By Christopher Atkinson, Rector of Yeldon, in Bedfordshire. 8vo. 6s. Cambridge, Fletcher and Hodson.—London, Crowder.

These sermons are twenty in number, on various subjects, as well theoretical as practical. The two first display the doctrines of God's superintending providence and universal authority, particularly as the great author of all spiritual graces. The third, fourth and fifth relate to the life, crucifixion and resurrection of our Saviour. The succeeding eight are on the subjects of faith, hope, and charity, with other topics of practical piety.

From that on *contentment* we shall select a short passage, which may give our readers some notion of the Preacher's style and manner of conveying important truths to his auditors. Speaking of the Deity in scriptural terms, as "The blessed and only Potentate, the King of Kings, and Lord of Lords." as "The only wise God, whose goodness endureth continually." he proceeds.

"This is that wonderful Being, (in whom all perfection centers) who 'chooses our inheritance, and fixes the bounds of our habitation.' This is He, who appropriates to every man, in every period of his life, his distinct situation. * 'The lot is cast into the lap ;' says the wise son of David, 'but the whole disposing thereof is of the Lord.' Tho' this great variety of conditions seems to us to proceed barely from fortuitous circumstances, yet they are all directed by infinite discernment, and stated according to the counsels of eternal wisdom. What we blindly term *chance*; is really an agent appointed to execute the *divine decrees*. Every alteration that we see daily happening, whether by honor or abasement, health or sickness, life or death, is by no means to be imputed to *casualty*, but *Providence*;—Providence, executing its own deliberate purposes, tho' not always discovering its interposition to the eyes of men.—And can we then profess to believe that the world and every creature in it is under God's immediate care and circumspection; that He is 'Lord of both heaven and earth;' and has therefore an unquestionable right to dispose of his property as he pleases;—and yet murmur at our allotment, and say, 'Why hast thou made me thus, 'or fixed me here?' Shall we acknowledge ourselves to be weak, imperfect, dependant Beings, and yet presume to arraign our Maker's government, or be dissatisfied with his sacred dispensations?—Much rather does it become us to bow with the most humble resignation, and determine, by God's grace, whatsoever portion He shall please to assign us, 'therewith to be content.'

* Prov. xvi. 33.

"To acquiesce in the midst of *plenty*, and to be content in a *flourishing* condition, appears to be no difficult task.—Nor can we properly deem contentment, in such agreeable circumstances, to be in itself any considerable virtue. When all Nature smiles around us, and prosperity gilds every scene with joy; so long as the body continues free from disease, and the heart unwounded by sorrow; we must have way-ward dispositions indeed, if we are either deficient in gratitude to God, or harbour any unjustifiable complaints in our own breasts. How base must be the mind that is dissatisfied within, when all is cheerful and serene without! How much baser still does it appear, and how unworthy of those valuable gifts bestowed upon it, when even the common tribute of thanksgiving to the donor is neglected, or despised! And, if I may pursue so unnatural a climax, how yet more vile and detestable is it to convert those very blessings which call so loudly for the utmost returns of praise, gratitude, and adoration, into the means of dishonouring their gracious Author!—And yet, in fact, this is no uncommon case.—Only look into the world;—and see what numbers there are of superior rank, *'cloathed in purple and fine linen, and faring sumptuously every day,'* that are ever murmuring and discontented; ungoverned by grace; and slaves to their predominant passions. 'I am here situated, may the prosperous *worlding* say, in a terrestrial Paradise: but there grows in the midst of the garden, an interdicted tree, the fruit of which seems fair and delicious; inviting to the eye, and grateful to the fancy: How it mocks my reach!—Ah! why has the Almighty prohibited the enjoyment of this single tree? To taste *here* is the very summit of my wishes. Without it I must still be miserable: And yet, it is the only addition that is wanting to compleat my happiness.' With regard to such ungrateful wretches, I shall only observe, that they deserve to be tortured with that anxiety which is created by their own evil tempers; and which death itself cannot annihilate, unless first removed by a sincere sorrow, and renovation of mind."

The fourteenth and fifteenth sermons treat of the duty and exercise of prayer, and the remaining five on the happiness to be derived from a religious life, and the victory to be obtained by faith in Christ, over sin and death; the last ending the course, very properly, with the subject of the Day of Judgment.

ART. IX. *Man's capricious, petulant, and tyrannical Conduct towards the irrational and inanimate Part of the Creation, inquired into and explained. Being the Conclusion of what the Author, of an Essay on the Depravity and Corruption of Human Nature, in Opposition to several late Writers, had to offer on that Subject. By Thomas O'Brien Mac Mahon. 12mo. 2s. 6d. bound. Riley.*

It was a severe sarcasm, thrown out by our English Cervantes, against the *preachers-up* of the depravity of human nature; when

when he charged them with looking into their own hearts, and finding nothing but the seeds of vice and malevolence, thence charitably concluding the rest of the world to be like themselves, and imputing the baseness and corruption of the individual to the whole species. We would be far from applying this reflection to the author of the tract under consideration; and yet we can by no means approve of that horrid picture he has drawn of mankind, as well in his *Essay*, as in the present supplement. We think his second chapter, in particular, extremely exceptionable; being a cruel and unjustifiable attack on that part of human-kind, which we are bound by every tie of humanity to protect; we mean, women and children. His reasons, "why ladies, especially *unmarried ones*, entertain themselves so frequently with *lop-dogs, squirrels, parrots, &c.*" are to the last degree scandalous. In justice to the fair-sex, also, we declare we believe them to be as false and groundless, as they are gross and indelicate. As to his reasons "why children are such *cruel tearers and killers of little animals, &c.*" We are persuaded our Author is equally mistaken. Of this, at least, we are sure, that he cites Rousseau very unfairly in support of a system, that imputes to the natural disposition of *infants* the passions of pride, vanity, envy, singularity, obstinacy, presumption and cruelty. Poor innocents! what a black catalogue of vices doth this calumniator lay to your charge; bringing even your best friend, Jean Jacques, to support it! But the author of *Emilius* was of a different opinion. He maintains that man is originally good; that he is spoiled by education, and that children do not torment animals from a natural disposition to cruelty; but merely from vivacity and inadvertency.

It must not be denied, however, that Mr. Thomas O'Brien Mac Mahon throws out some shrewd remarks on the fashionable affectation of sensibility, generosity and humanity, among people who are neither susceptible, generous nor humane.

ART. X. *The Man of Business, and Gentleman's Assistant: containing a Treatise of Practical Arithmetic, including Vulgar and Decimal Fractions, in which are inserted many concise and valuable Rules, for the ready casting up of Merchandize, never yet published in this Kingdom; Book-keeping by single and double Entry; the former upon an entire new Plan, comprising a modern and approved Method of keeping small Accounts, Dr. and Cr. in the Waste-Book only; calculated for the Ease and Advantage of Retail Traders; Together with an Essay on English Grammar.*

Q 2

Grammar. Adapted to the Use of Gentlemen, Merchants, Traders and Schools. By W. Perry, Master of the Academy at Kells. 8vo. 6s. sewed. Murray.

The variety of subjects, which Mr. Perry has here brought into the compass of a single volume, has of necessity obliged him to treat some of them with brevity. In studying conciseness, however, he appears to have made a proper choice of the materials, contained in this comprehensive and judicious compilation. That he has omitted nothing useful, we will not pretend to say; but that he has retained every thing that is *most* useful to young persons designed for business, is certain. His mercantile instructions, in particular, distinguish this work in preference to all other school-books we have seen. His grammatical precepts and directions for writing English, in which he very sensibly departs from the prejudices of his brethren the North British pedagogues, with regard to that essential point, the dividing of words into syllables, do him also the more credit, as national prepossessions are the less easy to be surmounted. On the whole, we venture to recommend this performance, not only as one of the best school-books we have met with; but as the best adapted to qualify grown persons, who have not been bred accountants, for becoming *men of business*.

ART. XI. *The Elements of French Conversation, with new, familiar and easy Dialogues, each preceded by a suitable Vocabulary, in French and English; designed particularly for the Use of Schools. By John Perrin. 12mo. 3s. Law.*

To the reputation, Mr. Perrin has already obtained by several useful publications, the present will be no inconsiderable addition. Dialogues, indeed, as he himself observes, "have at several times been published designedly for the use of schools; but it must be acknowledged that they are, for the most part, injudiciously collected, containing, at the very beginning, idiomatical expressions; which, far from forwarding the student in his pursuits, serve only to perplex his understanding." Mr. Perrin, by prefixing proper vocabularies before each dialogue, and gradually introducing idiom into the dialogues themselves, has greatly facilitated the task of the scholar, and, at the same time, displayed his talents for executing that of a MASTER."

P A M P H L E T S.

VOYAGES AND TRAVELS.

ART. XII. *Travels through the Middle Settlements in North America, in the Year 1759 and 1760. With Observations upon the State of the Colonies. By the Rev. Andrew Burnaby, A. M. Vicar of Greenwich.* 4to. 3s. 6d. Payne.

The disputes of the mother country with her American colonies, rendering every authentic intelligence respecting the latter particularly interesting to Englishmen, the work before us cannot fail to meet with a welcome reception from the publick; especially as it appears to be written without any intention to serve the purposes either of government or faction. The Author seems indeed to relate ingenuously what he has seen, and to reflect sensibly and dispassionately on what he has observed. We conceive it is without reason, therefore, that he supposes he shall, on that account, particularly expose himself to the severity of criticism.

“ The present unhappy differences subsisting amongst us, with regard to America, will, I am sensible, expose the publication of this account to much censure and criticism; but I can truly aver, that I have been led to it, by no party motive whatsoever. My first attachment, as it is natural, is to my native country; my next is to America; and such is my affection for both, that I hope nothing will ever happen to dissolve that union, which is necessary to their common happiness. Let every Englishman and American, but for a moment or two, substitute themselves in each other's place, and, I think, a mode of reconciliation will soon take effect.—Every American will then perceive the reasonableness, of acknowledging the supremacy of the British legislature; and every Englishman, perhaps, the hardship of being taxed where there is no representation, or assent.

“ There is scarcely any such thing, I believe, as a perfect government, and solecisms are to be found in all. The present disputes are seemingly the result of one.—Nothing can be more undeniable than the supremacy of parliament over the most distant branches of the British empire: for although the King being esteemed, in the eye of the law, the original proprietor of all the lands in the kingdom; all lands, upon defect of heirs to succeed to an inheritance, escheat to the King; and all new discovered lands vest in him: yet in neither case can he exempt them from the jurisdiction of the legislature of the kingdom.

“ The conduct of the several administrations, that have had the direction of the affairs of this kingdom, has been reciprocally arraigned; but, I think, without reason; for, all things considered, an impartial and dispassionate mind will find many excuses to alledge in justification of each.—The fewest, I am afraid, are to be pleaded in favour of the Americans; for the settled in America under charters, which expressly reserved to the British Parliament

the authority, whether consistent or not consistent, now asserted *. Although, therefore, they had a right to make humble representations to his Majesty in parliament, and to shew the impropriety and inconvenience of enforcing such principles, yet they had certainly no right to oppose them.

"Expedients may still be found, it is to be hoped, however, to conciliate the present unhappy differences, and restore harmony again between Great Britain and her colonies; but whatever measures may be adopted by Parliament, I am sure, it is the duty and interest of America to submit."

The settlements, through which Mr. Burnaby appears to have travelled, are those of Virginia, Maryland, Pennsylvania, New-Jersey, New-York, Rhode-Island, Massachuset's-Bay, and New-Hampshire; the topography and natural history of which being generally known, we select, for the information and entertainment of our readers, a few passages of the moral and political kind, which are more peculiarly our traveller's own.

Of the Virginians our Author gives us the following description and character:

"The climate and external appearance of the country conspire to make them indolent, easy, and good-natured; extremely fond of society, and much given to convivial pleasures. In consequence of this, they seldom show any spirit of enterprize, or expose themselves willingly to fatigue. Their authority over their slaves renders them vain and imperious, and entire strangers to that elegance of sentiment, which is so peculiarly characteristic of refined and polished nations. Their ignorance of mankind and of learning, exposes them to many errors and prejudices, especially in regard to Indians and Negroes, whom they scarcely consider as of the human species; so that it is almost impossible, in cases of violence, or even murder, committed upon those unhappy people by any of the planters, to have the delinquents brought to justice. For either the grand jury refuse to find the bill, or the petit jury bring in their verdict, not guilty †.

"The display of a character thus constituted, will naturally be in acts of extravagance, ostentation, and a disregard for economy; it is not extraordinary, therefore, that the Virginians outrun their in-

* With deference to our Author, this is said not to be strictly true with respect to all of them.

† There are two laws in this colony, which make it almost impossible to convict a planter, or white man, of the death of a Negroe or Indian. By the first it is enacted, that 'if any slave shall die by reason of any stroke or blow, given in correction by his or her owner, or by reason of any accidental blow whatsoever, given by such owner; no person concerned in such correction, or accidental homicide, shall undergo any prosecution or punishment for the same; unless, upon examination before the county court, it shall be proved by the oath of one lawful and credible witness, at least, that such slave was killed willfully, maliciously, and designedly; nor shall any person indicted for the murder of a slave, and upon trial found guilty only of manslaughter, incur any forfeiture or punishment for such offence or misfortune.' See Mercer's Abridgement, p. 245. By the second, 'No Negro, Mulatto, or Indian, can be admitted in any court, or before any magistrate, to be sworn as a witness, or give evidence in any cause whatsoever, except upon the trial of a slave for a capital offence, Mercer's Abridgement, p. 479.

comes; and that having involved themselves in difficulties, they are frequently tempted to raise money by bills of exchange, which they know will be returned protested, with ten per cent. interest*.

"The public or political character of the Virginians, corresponds with their private one: they are haughty and jealous of their liberties, impatient of restraint, and can scarcely bear the thought of being controuled by any superior power. Many of them consider the colonies as independent states, unconnected with Great Britain; otherwise than by having the same common King, and being bound to her with natural affection. There are but few of them that have a turn for business, and even those are by no means expert at it. I have known them, upon a very urgent occasion, vote the relief of a garrison, without once considering whether the thing was practicable, when it was most evidently and demonstrably otherwise†. In matters of commerce they are ignorant of the necessary principles that must prevail between a colony and its mother-country. They think it a hardship not to have an unlimited trade to every part of the world. They consider the duties upon their staple as injurious only to themselves; and it is utterly impossible to persuade them that they affect the consumer also. Upon the whole, however, to do them justice; the same spirit of generosity prevails here which does in their private character; they never refuse any necessary supplies for the support of government when called upon, and are a generous and loyal people.

* By an act of assembly, if any bill of exchange is drawn for the payment of any sum of money, and such bill is protested for non-acceptance or non-payment, it carries interest from the date thereof, after the rate of ten per cent. per annum, until the money be fully satisfied and paid.

A very curious anecdote relative to this law was mentioned to me at Williamsburg, of which I am persuaded the reader will excuse the relation.—An usurer, not satisfied with 5l. per cent. legal interest, refused to advance a sum of money to a gentleman, unless, by way of security, he would give him a bill of exchange that should be returned protested, by which he would be entitled to ten per cent. The gentleman, who had immediate occasion for the money, sat down and drew a bill upon a capital merchant in London, with whom he had never had any transaction, or carried on the least correspondence. The merchant, on the receipt of the bill, observing the name of the drawer, very readily honoured it, knowing the gentleman to be a person of great property, and concluding that he meant to enter into correspondence with him. The usurer upon this became entitled to only 5l. per cent. He was exceedingly enraged, therefore, at being, as he supposed, thus tricked, and complained very heavily to the gentleman of his having given him a good bill instead of a bad one.

† The garrison here alluded to, was that of Fort Loudoun, in the Cherokee country, consisting of a Lieutenant and about fifty men. This unfortunate party being besieged by the Cherokee Indians, and reduced to the last extremity, sent off runners to the Governors of Virginia and Carolina, imploring immediate succour; adding that it was impossible for them to hold out above twenty days longer. The assembly of Virginia, commiserating their unhappy situation, very readily voted a considerable sum for their relief. With this troops were to be levied; were to rendezvous upon the frontiers two hundred miles distant from Williamsburg; were afterwards to proceed to the fort two hundred miles farther through a wilderness, where there was no road, no magazines, no posts, either to shelter the sick, or cover a retreat in case of any disaster; so that the unfortunate garrison might as effectually have been succoured from the moon. The Author taking notice of these difficulties to one of the members, he frankly replied, "Faith, it is true: but we have had an opportunity at least of showing our loyalty." In a few days after arrived the melancholy news, that this unfortunate party was entirely cut off.

"The women are, upon the whole, rather handsome, though not to be compared with our fair country-women in England. They have but few advantages, and consequently are seldom accomplished: this makes them reserved, and unequal to any interesting or refined conversation. They are immoderately fond of dancing, and indeed it is almost the only amusement they partake of: but even in this they discover great want of taste and elegance, and seldom appear with that gracefulness and ease, which these movements are so calculated to display. Towards the close of an evening, when the company are pretty well tired with country dances, it is usual to dance jiggs; a practice originally borrowed, I am informed, from the * Negroes. These dances are without any method or regularity: a gentleman and lady stand up, and dance about the room, one of them retiring, the other pursuing, then perhaps meeting, in an irregular fantastical manner. After some time, another lady gets up, and then the first lady must sit down, she being, as they term it, cut out: the second lady acts the same part which the first did, till somebody cuts her out. The gentlemen perform in the same manner. The Virginian ladies, excepting these amusements, chiefly spend their time in sewing and taking care of their families: they seldom read, or endeavour to improve their minds; however, they are in general good housewives; and though they have not, I think, quite so much tenderness and sensibility as the English ladies; yet they make as good wives, and as good mothers, as any in the world.

"It is hard to determine whether this colony can be called flourishing, or not: because, though it produces great quantities of tobacco and grain, yet there seem to be very few improvements carrying on in it. Great part of Virginia is a wilderness, and as many of the gentlemen are in possession of prodigious tracts of lands, it is likely to continue so. A spirit of enterprize is by no means the turn of the colony, and therefore few attempts have been made to force a trade; which I think might easily be done, both to the West-Indies and the Ohio. They have every thing necessary for such an undertaking, viz. lumber, provisions, grain, and every other commodity, which the other colonies, that subsist and grow rich by these means, make use of for exports; but, instead of this, they have only a trifling communication with the West-Indies; and as to the Ohio, they have suffered themselves, notwithstanding the superior advantages they might enjoy from having a water-carriage almost to the Yoghiohenny, to neglect this valuable branch of commerce; while the industrious Pennsylvanians seize every opportunity, and struggle with innumerable difficulties, to secure it to themselves. The Virginians are content, if they can but live from hand to mouth; they confine themselves almost intirely to the cultivation of tobacco; and if they have but enough of this to pay their merchants in London, and to provide for their pleasures; they are satisfied, and desire nothing more."

Our readers, who will see, by the above extract, the Author's manner of treating his subject, will not expect us to give another of

* The author has since had an opportunity of observing something similar in Italy. The trefcone of the Tuscans is very like the jiggs of the Virginians.

equal length. Let it suffice to say, that he enlivens his narrative with a number of entertaining descriptions and incidents, of which we wish we could spare room to give more than the following specimens.

"The Falls of Rappahannoc are similar to those of James river, except that they are not upon so large a scale. The whole range scarcely exceeds half a mile, and the breadth not a hundred yards. At the time of our going to see them, there was a fresh in the river, which added very much to their beauty. The center of view was an island of about an hundred acres covered with trees: this divided the river into two branches, in each of which, at regular distances of fifteen or twenty yards, was a chain of six or seven falls, one above another, the least of them a foot perpendicular. The margin was beautifully variegated with rocks and trees, and the whole formed a pleasing romantic scene.

"At this place we met with a person who informed us of his having been, a few days before, a spectator of that extraordinary phenomenon in nature, the fascinating power of the rattle-snake. He observed one lying coiled near a tree, looking directly at a bird which had settled there. The bird was under great agitation, uttered the most doleful cries, hopped from spray to spray, and at length flew directly down to the snake, which opened its mouth and swallowed it.

"From hence we ascended up the river, about fifteen miles, to Spotswood's iron-mines; and in our way had a fine view of the Appalachian mountains, or Blue Ridge, at the distance of seventy miles. At this place I was much affected with the following incident. A gentleman in our company, which was now increased, had a small Negroe boy with him, about fourteen years of age, that had lived with him in a remote part of the country some time as a servant; an old woman, who was working in the mines, and who proved to be the boy's grand-mother, accidentally cast her eyes on him; she viewed him with great attention for some time; then screamed out, saying that it was her child, and flung herself down upon the ground. She lay there some seconds; rose up, looked on him again in an ecstasy of joy, and fell upon his neck and kissed him. After this, she retired a few paces, examined him afresh with fixed attention, and immediately seemed to lose herself in thoughtful and profound melancholy. The boy all this while stood silent and motionless; reclining his head on one side, pale and affected beyond description. Upon the whole, it would not have been in the power of Raphael, to have imagined a finer picture of distress."

On the customs of Massachusetts-Bay, our traveller has the following passage.

"Singular situations and manners will be productive of singular customs; but frequently such as upon slight examination may appear to be the effects of mere grossness of character, will, upon deeper research, be found to proceed from simplicity and innocence. A very extraordinary method of courtship, which is sometimes practised amongst the lower people of this province, and is called Tarrying, has given occasion to this reflection. When a man is enamoured of

a young woman, and wishes to marry her, he proposes the affair to her parents, (without whose consent no marriage in this colony can take place); if they have no objection, they allow him to tarry one night, in order to make his court to her. At their usual time the old couple retire to bed, leaving the young ones to settle matters as they can; who, after having sat up as long as they think proper, get into bed together also, but without pulling off their under garments, in order to prevent scandal. If the parties agree, it is all very well; the banns are published, and they are married without delay. If not, they part, and possibly never see each other again; unless, which is an accident that seldom happens, the forsaken fair-one prove pregnant, and then the man is obliged to marry her, under pain of excommunication."

On this passage Mr. Burnaby has the following note:

"A gentleman some time ago travelling upon the frontiers of Virginia, where there are very few settlements, was obliged to take up his quarters one evening at a miserable plantation; where, exclusive of a Negroe or two, the family consisted of a man and his wife, and one daughter about sixteen years of age. Being fatigued, he presently desired them to shew him where he was to sleep; accordingly they pointed to a bed in a corner of the room where they were sitting. The gentleman was a little embarrassed, but being excessively weary, he retired, half undressed himself, and got into bed. After some time the old gentlewoman came to bed to him, after her the old gentleman, and last of all the young lady. This, in a country excluded from all civilized society, could only proceed from simplicity and innocence: and indeed it is a general and true observation, that forms and observances become necessary, and are attended to, in proportion as manners become corrupt, and it is found expedient to guard against vice, and that design and duplicity of character, which, from the nature of things, will ever prevail in large and cultivated societies."

The custom here recorded still prevails in some of the Northern parts of Europe, particularly in North-Holland, where it is called *queefing*, and whence it was probably exported to America.

"I cannot take leave of this province," says our traveller, "Without relating a very extraordinary story, communicated to me by persons of undoubted credit, as it further tends to illustrate the character and manners of its inhabitants.

"Some years ago, a commander of one of his Majesty's ships of war being stationed at this place, had orders to cruise from time to time, in order to protect our trade, and distress the enemy. It happened unluckily that he returned from one of his cruises on a Sunday; and as he had left his lady at Boston, the moment she heard of the ship's arrival, she hastened down to the water-side in order to receive him. The Captain, on landing, embraced her with tenderness and affection: this, as there were many spectators by, gave great offence, and was considered as an act of indecency, and a flagrant profanation of the Sabbath. The next day, therefore, he was summoned before the magistrates, who, with many severe rebukes and pious exhortations, ordered him to be publicly whipped. The

Captain

Captain stifled his indignation and resentment as much as possible, and as the punishment, from the frequency of it, was not attended with any great degree of ignominy or disgrace, he mixed with the best company, was well received by them, and they were apparently good friends. At length the time of the station expired, and he was recalled: he went, therefore, with seeming concern to take leave of his worthy friends; and that they might spend one more happy day together before their final separation, he invited the principal magistrates and select men to dine with him on board his ship, upon the day of his departure. They accepted the invitation, and nothing could be more joyous and convivial than the entertainment which he gave them. At length the fatal moment arrived that was to separate them: the anchor was apeak, the sails were unfurled, and nothing was wanting but the signal to get under way. The Captain, after taking an affectionate leave of his worthy friends, accompanied them upon deck, where the boatswain and crew were in readiness to receive them. He there thanked them afresh for the civilities they had shown him, of which, he said, he should retain an eternal remembrance; and to which he wished it had been in his power to have made a more adequate return. One point of civility only remained to be adjusted between them, which, as it was in his power, so he meant most justly to recompense them. He then reminded them of what had passed, and ordering the crew to pinion them, had them brought one by one to the gang-way; where the boatswain stripped off their shirts, and with a cat of nine tails laid on the back of each forty stripes save one. They were then, amidst the shouts and acclamations of the crew, shoved into their boats: and the Captain immediately getting under way, sailed for England."

Our sensible and entertaining traveller concludes his work with some general reflections, from which we shall take only one short paragraph.

"Having travelled over so large a tract of this vast continent, before I bid a final farewell to it, I must beg the reader's indulgence, while I stop for a moment, and as it were from the top of a high eminence, take one general retrospective look at the whole.—An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is travelling westward; and every one is looking forward with eager and impatient expectation to that destined moment, when America is to give law to the rest of the world. But if ever an idea was illusory and fallacious, I will venture to predict, that this will be so.

"America is formed for happiness, but not for empire: in a course of 1200 miles I did not see a single object that solicited charity; but I saw insuperable causes of weakness, which will prevent its being a potent state."

Mr. Burnaby proceeds to give some good reasons for his assertion; but we cannot spare room to enlarge any farther.

ART. XIII. *An Account of the last Expedition to Port Egmont, in Falkland's Islands, in the Year 1772. Together with the Transactions of*

of the Company of the Penguin Shallop during their Stay there. By Bernard Penrose, Surgeon's Mate. 8vo. 1s. 6d. J. Johnson.

We have here a sensible and plain account of an expedition that made more noise, in the political world, than the rank, it appears to hold in the physical, gives it a claim to. The modest and judicious Author, however, prudentially declines meddling with its political consequence; confining himself to the simple relation of the matters of fact relative to the voyage, and the natural history of the islands in question: in the perusal of which the lovers of that branch of science will meet with more information, and perhaps entertainment, than the extent of such a publication promises.

P O L I T I C S.

ART. XIV. *Taxation no Tyranny; an Answer to the Resolutions and Address of the American Congress.* 8vo. 1s. 6d. Cadell.

This pamphlet is very generally attributed to Dr. Samuel Johnson, and we must own with great appearance of truth. There are writers, as well as painters, such decided *mannerists* that the pen of the one, like the pencil of the other, is almost intellibly discoverable. It has been observed of this Author, that, though his stile be, for the most part, nervous, splendid and masterly, it wants that variety which the treatment of a diversity of subjects requires. "A mean object (continues the Observer) bedizened in the finery of diction, is as ridiculous in the eye of propriety, as a soldier's trull accoutered in the paraphernalia of a woman of quality. Yet the sententious style of Dr. Johnson whether he is treating of a paradise of pleasure, or the pastimes of a puppet-show, swells with the same pomposity of phrase; labours under the same redundancy of words; rolls on with the same rotundity of period, and moves with the same monotony of cadence." To this might have been added the frequent affectation of accuracy, by making verbal distinctions where there is no real difference, and falling into, what the poet calls

'A wretched see-saw between that and this,

'A labour'd nothing in antithesis.'

An instance, of something like this, presents itself in the first very paragraph of the pamphlet before us.

"In all the parts of human knowledge, whether terminating in science merely speculative, or operating upon life private or civil, are admitted some fundamental principles, or common axioms, which being generally received are little doubted, and being little doubted have been rarely proved.

"Of these gratuitous and acknowledged truths it is often the fate to become less evident by endeavours to explain them, however necessary such endeavours may be made by the misapprehensions of absurdity, or the sophistries of interest. It is difficult to prove the principles of science, because notions cannot always be found more intelligible than those which are questioned. It is difficult to prove the principles of practice, because they have for the most part not
been

been discovered by investigation, but obtruded by experience, and the demonstrator will find, after an operose deduction, that he has been trying to make that *seen* which can be only *felt*."

What a parade of words to tell us, what every body knows, that there are some truths so simple and self-evident as not to admit of being formally demonstrated! With what wonderful precision does he here inculcate that sublime principle of popular philosophy, "*seeing's* believing but *feeling* is the truth!"—The demonstrator, says he, will find after *operose deduction*, that he has been trying to make that *seen* which can only be *felt*—How ridiculous this affected distinction! If the words *seen* and *felt* are here used in a *literal* sense, *truth* is no more the direct object of one than the other. If by any logical deduction, however *operose*, it may be *felt*, it may be *seen* too. Men hear, it is true, with their ears; but our ears are no more capable of understanding than our elbows. Again, if both words be used *metaphorically*, we should be glad to know the difference between intellectual *seeing* and intellectual *feeling*. We know of none, unless the Doctor means to refine so far, as to make *sentiment* the criterion of *science*: but this would be going too deep for a superficial player upon words.—As to the political argument of the piece, it has been so often handled by other writers, that it is become trite and disgusting. We shall therefore, give only a short example or two of the peculiarly-exceptionable manner in which it is treated by our Author. Amidst a variety of vague assertions and general argumentation, he says, it is the same with the Taxation acts as with all other laws: so that "He that denies the English parliament the right of taxation, denies it likewise the right of making any other laws civil or criminal." We do not conceive this to be strictly true: it is well known that all money-bills, which are of the very essence of taxation, originate with the *Commons*, who are highly, as justly, tenacious of this privilege. It appears also from several circumstances affecting the different charters of the Colonies, that the origin of money grants and imposts, hath been understood as belonging peculiarly to their provincial Assemblies. We conceive also that this privilege, (which by the way, however, is greater in appearance than reality) might be confirmed to them without derogating from the dignity of the Legislature of the Mother Country. But this may be a matter of opinion; the next is not so. It relates to an object of the highest importance, that grand Palladium of British Liberty, the Trial by Jury, and affords a proof of a perverse propensity, in this writer, to deduce general maxims from partial and particular positions.

"If, says he, frauds in the imposts of Boston are tried by commission without a jury, they are tried here in the same mode; and why should the Bostonians expect from us more tenderness for them than for ourselves."

The question is politically pertinent. It would be with a bad grace, that Colonists, who affect to struggle merely for *as much* liberty as is enjoyed by their fellow subjects, should complain they are not indulged in *more**.—Here, however, our Author should have

* Not that this proves the mode, of trying by commission without a jury, not to be arbitrary and despotic both in England and her Colonies.

stopped,

stopped, whereas he proceeds sententiously to draw out that into a general rule, which is barely admissible as a particular exception.

"If they are condemned unheard, it is because there is no need of a trial. The crime is manifest and notorious. All trial is the investigation of something doubtful. An Italian philosopher observes, that no man desires to hear what he has already seen."

Does not this strike at the root of all Trial by Jury? Nay, at all formal trial whatever? Let us put a case to this pompous politician. He says that there is no need of a trial, when the crime is *manifest and notorious*; for that *all* trial is the investigation of something *doubtful*. —We will suppose that his *Italian philosopher*, after taking leave of his countrymen at the Orange Coffee-house, should, in going up the Hay-market, be beset with women of the town and their bullies; that, from allowed timidity of disposition, and a sufficiency of self-love to urge him to self-defence, he should draw his stileto, run a muck, like a Malayan, at the mob and give some of them several mortal stabs: We will suppose this done at an early hour in the evening and in the presence of numbers; the instrument of death being found in the *philosopher's* hands, and the victim of his timidity and self-love carried in the presence of crowds to the hospital; where he dies. Let us now ask our Author, what would become of his philosophical friend, if Englishmen did not possess the inestimable right of a trial by Jury? Would it not be sufficient, on the Italian philosopher's own principles, that the fact was manifest and notorious, to have him condemned unheard, there being *no need of a trial*. Surely in such a case the culprit who might be acquitted by a jury, on a formal arraignment, as an *innocent philosopher*, would be tucked up without troubling judge or jury as a *guilty assassin*. —Let not this Author, therefore, sport with privileges so sacred, merely to figure away *certamine ingenii*, or to appear grateful for the paltry pension he receives as the wages of prostitution.

After all, it is *possible* this pamphlet is not the production of the celebrated Author of the *Rambler*. Indeed we find, interspersed throughout, verbal omissions or inaccuracies, by no means common to his pen. Thus he says, "To be prejudiced is always to be weak; yet there are prejudices so near to [being] laudable, that they have been often praised and are always pardoned." —Again, "This talk is, I hope, commonly thrown away, or raises passions different from those which it [*is*] intended to excite." —But these are slips that, in any other writer might be easily pardoned.

ART. XV. Tract V. *The respective Pleas and Arguments of the Mother Country and the Colonies distinctly set forth; and the Impossibility of a Compromise of Differences, or a mutual Concession of Rights plainly demonstrated.* By Josiah Tucker, D.D. Dean of Gloucester. 8vo. 1s. Cadel.

As we were walking along Lincoln's-inn-fields a few days ago, a printed advertisement was put into our hands, announcing the
publication

publication of a new political paper*, addressed to the King, "Upon the bill *then* before the House of Lords, for restraining the American Fishery, and thereby starving to death, or driving to a state of desperation, three hundred thousand innocent souls."—"Poor souls!" ejaculated a pious old lady, who was posting away to the Popish chapel, "I warrant they are all good Catholics; their salvation depends so much on their eating fish." But what would she have said had she known that, these supposed soup-meagre, innocent sinners, in danger of being famished for want of the fish of the sea, were sturdy, sinful Bostonian saints, that live upon the fat of the land!—Well may our differences with them be so irreconcilable, as this political Ecclesiastic maintains they are, while we are so divided about their real strength, situation and resources.

To the Dean's scheme, of giving up the right of the Mother-country to the government of her Colonies, and making them allies instead of subjects, the partizans for and against the Americans, seem equally averse. There would yet be more propriety, perhaps, in the project than superficial observers may easily discover; especially as the desire of controul, seems impossible to be assuaged on the one hand, and the spirit of licentiousness as impatient of restraint on the other.

We do not think, however, this Author's manner of writing at all calculated to conciliate such jarring dispositions so far, as to bring about the expedient he recommends. Admitting the force of his arguments, something more than mere argumentation is necessary to persuade people to adopt, what they are passionately prepossessed against, and think it their interest to oppose.

P O E T R Y.

ART. XVI. *Spencer's Fairy-Queen, attempted in Blank Verse. Canto I.*
4to. 1s. Davies.

Our poets have been of late either remiss in their devotions to the Muses, or the capricious handmaids inauspicious to their votaries; the press affording us during the present month, but a few of those poetical effusions, which at some seasons are so plentifully poured forth on the publick.

The *Transposer*, as he calls himself, of this Canto of Spenser, tells us, he undertook the work with a view to render the poem of the Fairy Queen more intelligible, having met with many persons of understanding and a taste for reading; who, whilst they admire the imagery, invention and sentiments of the Author, do not chuse to be at the pains to seek for them, amongst his uncouth phrases and obsolete stile.—We do not question the *Transposer's* veracity, though we think it a little odd, that any reader "should admire the

* Number IX. of the *Crisis*, an anonymous catch-penny, calculated to inflame the minds of the ignorant and vulgar. It is surprizing that the wisdom of government does not hit on a method of legally suppressing such inflammatory publications. It is also still more so, that the dignity of parliament should stoop to give consequence to them, by the futile formality of having them burnt by the common hangman.

imagery,

imagery, invention and sentiments of an author," and yet not chuse to be at the pains of looking for them. As he submits, also, his *transposition* of the first Canto to the *indulgent Public*, as a specimen of the whole poem, the remainder of which, he says, is ready for the press, we shall submit to our readers a short extract from this specimen.

"No more my Muse her shepherd's weeds shall wear,
But change her oaten-pipe for trumpets loud,
And sing of noble deeds which long have slept;
Fierce wars and faithful loves shall grace my song;
Come, Holy Virgin! chiefest of the nine
Assist my genius and inspire my theme.
A gentle Knight was riding on the plain,
In mighty arms and silver shield array'd,
Wherein appear'd old dints of deepest wounds;
His angry steed chiding the foaming bit
Disdain'd the curb: a valiant knight he seem'd,
For noble deeds and fierce encounters form'd;
Upon his breast he bore a bloody cross,
The dear remembrance of his dying Lord,
Whom he ador'd as living evermore;
The Mark adorn'd his shield, emblem of hope
Which in HIS help he had: in deed and word
Faithful he was; yet seem'd oft-times afraid;
Fearful he seem'd, yet dreaded was by all;
Bound on a mighty enterprize, conferr'd
By GLORIANA, Queen of Fairy Land;
He long'd to prove his valour on his foe
A Dragon horrible: beside him rode
A virtuous Lady on a snow-white steed,
Herself much fairer, veil'd her beauties were,
And cover'd with a mourning robe, as one
That inly pin'd from some corroding woe:
A milk-white lamb she led, that emblem seem'd
Of her pure self; descended from old kings
That late had stretch'd their sceptres o'er the world,
Till that foul fiend sore ravag'd all the land,
And cast them out from all their old domains:
Them to avenge, this knight from far she brought,
And him compell'd with the constraints of virtue
To rid her of her foe."——

ART. XVII. *A Poetical Address to the Ladies of Bath.* 4to. 1s. Bath, Crutwell.

"*Shoot Folly as it flies.*"

Such is our Author's motto; to which he might cautiously have added, *if you can*. Folly, indeed, is such a sitting swallow, that he must be a good marksman who shoots her flying. That this sportsman is no great adept either at Folly-shooting or versifying, will appear from a short extract from his exordium; which is addressed, not to the *Ladies of Bath*, but, to *one Lady Eugenia*; whom we presume therefore to be their poetical representative.

"O thou who here restrain'st my further flight,
Condemn'st to darkness, or preserv'st in light

In whom's contain'd the sum of man's desire,
Whose virtues temper, and whose beauties fire !——
The Muse, in search of something just and true,
No longer hesitates, but stops at—you."

Here also should the Reviewers make a stop, did they not fear so short a quotation would be deemed an insufficient sample of the marksman's abilities. To proceed therefore a little farther.

" First turn with me thy radiant eyes around,
And take a survey of the public ground,
Observe the sexes, see the general strife,
The youth of either rushing into life :
Mark IPHIGENI-A, so young, so fair,
Her form half naked, with a mind as bare ;
The smile of conscious beauty in her face,
The step of invitation in her pace :
Had she thy prudence, would she grin and stare
At every fool—of whom she should beware,
With all that insipidity of face,
For affability mistake grimace ?
Would she, with sympathetic shrugs, promote
The wretch who shames the splendor of his coat ?
Would she exert the utmost of her skill,
To shew the company she can't sit still,
Unless when Billy Dimple simpers out—
Upon my word—indeed, Miss—without doubt ?
Had she thy dignity, each flutt'ring elf
Would shrink to nothing—or, what's worse—himself ?
Ah ! IPHIGENI-A, be thou more nice,——
The paths of vanity may lead to vice !
Thine is an age when few know what they mean,
Too ripe for childhood, yet for wives too green :
When school intrigues, and youthful follies, yield
To the bright conquests of an ampler field,
And launching forth with every rising grace,
To reap the harvest of a new fair face,
(A face which may remain for ever new,
Not made a surfeit to the public view)
With every charm and virtue at her call,
What shall we say if IPHIGENIA fall ?

What indeed ! but that IPHIGENI-A, as the poet before calls her, must take the consequences of her tumble. As for us, though she be a lady, we cannot possibly stay to pick her up.

ART. XVIII. *Charity, or Momus's Reward : A Poem.* 4to. 1s.
Crutwell, Bath.

Cave, Cave, namque——
Parata tollo cornua.

Ay, take care, Reader, for this writer is a terrible poet, we assure you.

" There are, who say,—' that I should now give o'er,
As none offend me, I should write no more."

Really we think the good people, in *charity* to the Author give him wholesome advice : but it seems he thinks otherwise, and exclaims,

VOL. I.

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" O grand

"O grand mistake!—Offence I daily meet,
Jostled by *vice* and *folly* in the street;
Justice I love,—of *patience* cannot boast,"—

Nor we neither, when such wretched versifiers provoke our temper. As this writer, however, says he loves *justice* and is evidently the author of the above *address*, we shall do him the justice to pass sentence on *both*, in the words that close the present performance.

"OBLIVION'S couch, receive the *pair* to rest!"

ART XIX. *The Drama: A Poem.* 4to. 1s. 6d. Williams.

One of those insipid imitations, to which the Rosciad of Churchill hath given birth. If the Author, instead of calling it, the *Drama*, had stiled it the *Stage*, he would not have committed so palpable a misnomer. And yet, as the stage is now trod, it might not have recommended it more to public attention. How far it merits that attention, may be gathered from the following lines; which we can assure our readers we read with most pleasure; and that not *merely* because they are the *last* in the Poem.

After canvassing the merit of the theatrical Heroes and Heroines of both houses separately, the Author deals by wholesale and gives a lumping pennyworth of the *Nothings*, as he calls all the rest.

"Fresh crouds press forward on the muse's sight,
But pass like shadows at th' approach of night.
So when the Trojan, future time to explore,
Sought the dusk limits of the Stygian shore,
The Ghosts in throngs beset the Fiero round,
With feeble clamours, and a shrieking sound;
But when he stretch'd, the fading forms to chase,
Their hodies melt, he grasps the vacant space.
Yet still these *nothings*, insolent and vain,
Expect proud reason's sentence to obtain.
Then mark my tale, and weigh the moral well,
If right conceiv'd, 'twill folly's rudeness quell.
The vain Florella once, at pride's command,
Sat for her portrait to a famous hand:
The painter tried the utmost of his skill,
But found it baffled by the object still.
No trace of character, or glow of heart,
Flush'd on her face, to strike the glance of art.
In fruitless toil, he saw his work most end,
When mind, and soul no inspiration lend.
Then bade the fool, some other artist try,
Sick of the task, and laid his *pencil* by."

And so do we the *pen*; sick of the task of Reviewing this month's poetry!

P L A Y S.

ART. XX. *Cleonice, Princess of Bithynia: A Tragedy.* As it is performed at the Theatre Royal at Covent Garden. By John Hoole, 8vo. 1s. 6d. Evans, Strand.

It is insinuated, in the advertisement prefixed to this Tragedy, that it struggled through many difficulties to make its appearance on the

the stage; of which difficulties the writer says he will not trouble the public with a detail. As insinuations of this kind always tend to throw an opprobrium somewhere, it had been but justice to the parties, on whom it may be thrown, if the Author had been somewhat more explicit. It has been said, that Mrs. Barry refused to play the part of Cleonice; but, as such refusal is a privilege in which capital performers are indulged, it may be doubted whether this circumstance reflects discredit on the actress or the author. It has been said also, that Cleonice was *at first* rejected by the managers. That this redounds to the credit of the managers, is not to be doubted, any more than that it would have redounded still more to their credit, had their rejection been *final*. The disappointment indeed, that Mr. Hoole would in such case have met with, might have been mortifying; but would it have been attended with a greater, or less mortified, mortification than that of those writers, whose pieces were superseded, to make way for Mr. Hoole's? It may be said, as well in favour of him, as in excuse of the managers, that his former success gave him a title to preference; and that, while our public Theatres are private property, the caprice of the town, and not the merit of the poet, must be the oracle of the patentees. There is too much truth, and too much reason, in this to give us hopes of a speedy and profitable coalition between dramatic merit and theatric profit. In justice, nevertheless, to the managers, it must be owned that in this case they appeared inclined to favour such a coalition, by wishing to avoid the acceptance of Cleonice. Becomingly diffident, however, of their own judgment, it seems, they submitted to be directed, in a great degree, by the celebrated author of *Irene*; but whether, from the success that piece met with on the stage, or from the notion that an artist may be a good judge without being a successful practitioner, we know not. It is possible this latter may be sometimes the case; but, however competent the judge, if he be influenced by personal partiality, his decision will be defective. Such seems to be the case at present: but as we profess to be influenced by neither favour nor affection, the reader may depend that our judgment is unbiassed. On this production we shall yet only observe, that, of the three tragedies its author hath presented the public, all of which are generally thought to be indifferent, this is the *least indifferent* of all: it is really a *very poor* one. It is yet not quite execrable; and we cannot perhaps better characterise it, than by applying the very words in which the Aristarchus, who peremptorily answered for its success, chose to give the character of its author's writings in general. "They are of such a kind, that a sensible man would not wish to remember a single line of them." After so expressive a declaration, it cannot be expected that the veneration, in which we hold the oracular decisions of this *literary Sibyl**, and our tender regard for the *reminiscent faculties* of our readers, will permit us to quote a *single line* of *CLEONICE*.

* *Ultima cumque venit jam carminis ætas!*

The reader, who conceives that every Sibyl must be an old woman, will do well to recollect that, by age, the sexes approximate; so that their difference amounts to nothing: if that will not satisfy him, let him remember that, on classical authority †, *unus est eunuchus, unus est et idem, vel, semper est eadem.*

† *Cland. Eutrop. l. 9.*

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ART.

ART. XXI. *An Appeal to the Jockey Club: or a true Narrative of the late Affair between Mr. Fitz-Gerald and Mr. Walker.* By George Robert Fitz-Gerald, Esq. 8vo. 1s. Parker.

Qui me commoritur, melius non tangere clamo;
Flebit, & in stonis totâ cantabitur urbe.

So, after Horace, sings George Robert Fitz-Gerald, Esq; a gentleman whose personal prowess was before sufficiently signalized, and needed no addition from the fresh exploit of caning *Daisy Walker*. It appears, however, that he thought himself under some necessity of apologizing for giving such chastisement to any thing which had the appearance of a gentleman. To the *Jockey Club*, therefore, which he has on this occasion erected into a *council of honour*, he makes his appeal; and, we must own, in an agreeable and spirited manner: his narrative being written with all that careless disregard to grammar and idiom, which distinguishes the pen of the *gentleman*, from the groveling goose-quills of Grub-street. The story, in short, is this: Mr. W. owed Mr. F. upwards of three thousand pounds; when, declaring *upon his honour* that he was a *ruined man*, Mr. F. acceded to a composition of about three shillings in the pound: but, having reason soon after to suspect that Mr. W. was still in affluent circumstances, he upbraided him with the breach of his word of honour, and insisted on being paid his whole debt. This being refused by Mr. W. on the course at Ascot races, where he was then laying high wagers, Mr. F. struck him with his cane. A challenge some time after ensued, and Mr. F. having stood W.'s fire, begged his pardon for the blow, as being equally improper for one gentleman to give as for another to take. This punctilio being settled, and Mr. W. declaring himself thoroughly satisfied, Mr. F. who was not yet so thoroughly satisfied, demanded farther satisfaction, insinuating either on being paid his money, or of being convinced of W.'s real inability to pay it, or, as the *ultima ratio*, on exerting his right to fire. The latter was agreed on, and Mr. F. took aim at his adversary's right shoulder, and "hit him to a hair;" on which W. fell down, as if mortally wounded; but, being *papered*, as Mr. F. says, from shoulder to foot, the ball did not perforate his armour, and he was conveyed home in a whole skin. Since this event, repeated threats and challenges have passed at a distance, while "day after day, week after week, nay month after month," Mr. F. has enquired after his beaten antagonist to no purpose. Such is the fact as here stated to the publick; we are yet at some loss to know whether the appellant be in jest or earnest in his address to the individual members of his new *council of honour*; especially when he compliments them with being gentlemen of *enlarged knowledge and deep erudition*.

"Can there be, gentlemen, a clearer self-condemnation than this? or is there, in the whole range of ethics, a position so universally assented to, as that excellent dictum of Publius Syrus:

Fatetur Facinus is, qui JUDICIUM FUGIT?

I need not observe to gentlemen of your enlarged knowledge, and deep erudition, that this golden verse has stood the test and received the sanction and approbation of seventeen hundred years, and that as an incontestable proof of its extensive and intrinsic merit, hath been adopted

into our own courts of equity, where it stands with undiminished lustre upon an adamant, irrefragable, indisputable basis."

From this short quotation, the reader may form some idea of the spirit and splendour of Mr. Fitz-Gerald's diction. If, however, the appellant be really serious, we must beg leave to be, for a moment, serious too. The provocation, he received, was certainly great; but we doubt whether a claim even to two thousand five hundred pounds will justify so good a marksman, in firing a pistol at the person who owed it him, especially if the debt were a debt of honour. His being such a marksman, indeed, might possibly excuse it to himself, but a slight deviation might have directed the ball (aimed at the papered shoulder) to the head, which we presume was not papered. Had this been the case, and the Daisy's brains been blown out, (which Mr. F.'s good genius luckily prevented) we doubt much whether the Jockey Club, with real pretensions to probity, knowledge and erudition, could in their consciences acquit the marksman, or appease even his conscience, in a serious appeal on MURDER!

ART. XXII. *A Letter to Dr. Samuel Johnson, on his Journey to the Western Isles.* By Andrew Henderson. 8vo. 1s. Henderson.

Procul, O procul esto profani!

Ay, "stand aloof, mob, and make a ring," the combatants are going to engage; Mr. Andrew Henderson against Dr. Samuel Johnson. If we mistake not, the latter somewhere observes of a celebrated writer, that he "had a name sufficient to confer celebrity on those who could exalt themselves into antagonists." Whether Mr. Henderson hence attacks the Doctor with a view to his own fame, or merely for the honour of his country, we pretend not to judge: certain it is that he seems to know more of Scotland than the Doctor; on the display of which knowledge he thus, champion-like, concludes his pamphlet: "I am your master in the knowledge of these things, and either in Greek, Latin, or in English, can keep up a logomachy for half an hour with you.

Incipe tu Doctor, vis tu contendere mecum;

Maxime si tu vis, cupio contendere tecum."

There lies the gantlet; let the Doctor take it up if he dare.

ART. XXIII. *Observations on the Poor Laws, on the present State of the Poor, and on Houses of Industry.* 8vo. 1s. 6d. Wilkie.

These observations, which are addressed to the gentlemen of the kingdom of England in general, and to those of the county of Norfolk in particular, do honour both to the head and heart of the author; who subscribes himself R. Potter. The defects of our poor laws are so generally known and felt, as well by the poor themselves, as by those who are burthened with their provision, that an amendment has been long and universally wished for. We are happy to think they are become the serious object of parliamentary consideration, and would recommend to every member of the legislature, as well as to every other person concerned in promoting such amendment, the perusal of Mr. Potter's judicious and instructive pamphlet.

ART. XXIV. *Nymphomania, or, a Dissertation concerning the Furore Uterinus. Clearly and methodically explaining the Beginning, Progress, and different Causes of that horrible Distemper. To which are added, the Methods of treating the several Stages of it, and the most approved Remedies. Written originally in French, by M. D. T. de Bienville, M.D. and Translated by Edward Sloane Wilmot, M.D. 8vo. 3s. Bew.*

We should give a more particular account of this work, were we convinced of the propriety of publishing a version of it in the *vernacular* tongue. Its use to the Faculty, for whom the *original* is sufficient, is indeed indisputable; though we may congratulate our fair countrywomen, that it is less necessary even for the Physical practitioners in our temperate climate, than for those of other countries less fortunate.—Add to this, that we are neither convinced that such a person as Edward Sloane Wilmot, M.D. the Translator, exists; or to speak plainly, that the translation (which appears in many places to be copied from a manuscript, we have ourselves seen) was not surreptitiously obtained. We mean to throw no reflection on the publisher. Booksellers in general, (being almost the only tradesmen who know but little of the value of the commodity, they deal in) are in these respects easily imposed on. It becomes, however, Dr. Edward Sloane Wilmot to stand forth, as well in defence of his *personal identity* as his *nominal* right to the translation before us.

FOREIGN LITERATURE.

ART. XXV. *Mémoire pour le Comte de Guines, Ambassadeur du Roi, contre Les Sieurs Tort & Roger, &c.*

Memorial for the Count de Guines, Ambassador from the Court of France, against his late Secretaries the Sieurs Tort and Roger; and the Sieur Delpech. 4to. Paris. Sold by Almon in London. 2s. 6d.

The first four pages of this memorial contain little more than a detail of the methods used in England to raise or lower the price of stocks, by what is called speculating in the Alley, with a recapitulation of what the publick already well knew, respecting the dispute between the Courts of London and Madrid, about Falkland Islands, in the years 1770 and 1771.

His Excellency then proceeds to inform us, that, on being appointed Ambassador to the Court of London, at the commencement of that dispute, he employed the Sieur Tort, as his chief Secretary for private affairs, and the Sieur Roger as his deputy. The former of these, with one Delpech, and a teacher of French in London, the Count declares to have been concerned together in fraudulently smuggling goods into England, under his name. But this trade, however beneficial, was not, it seems, sufficient to gratify the avarice of the Sieur Tort. He presently formed an acquaintance with a woman, who assumed the title of Countess of Moriencourt, and who was intimately connected with Mr. Salvador, the Jew, and with a number of stock-jobbers. To them, and to the Sieurs Herzuello and Morphy, the Sieur Bourdieu, the Sieur Choller, the Sieur Theluffon

Theluffon, and others, he offered to communicate his Excellency's dispatches, on condition of being allowed a third of the profits which might accrue from their speculations; and he even scrupled not to assure them, that the Ambassador was not only privy to this proceeding, but was also to reap a separate emolument from it himself.

It was by an anonymous letter, received by Prince Masserano, in March, 1771, that the Count first obtained intelligence that Tort had the smallest connection with the publick funds; in which clandestine practice, be it at the same time remarked, the Sieur Roger, and one Vauchon, who also belonged to the Ambassador's *suite*, were concerned with him; in the belief, as they protested, that it was not without his Excellency's approbation.

From this period, the Sieur Tort was denied all access to the Ambassador's dispatches; and from this period, all his transactions in the Alley, and those of his associates, were so absurdly conducted, that they could not possibly have been directed by one in his secrets. The object of their speculations was, to lower the funds, when they ought to have raised them: instead of gaming on the certainty of a peace, they gamed on the certainty of a war; and the 19th of April convinced them of their error, by bringing events to light, of which the Count, in his public character, had received authentic information a considerable time before. Stocks rose considerably; and on the 20th, the Sieur Tort, having obtained leave some time before to pass a few days in the country with certain merchants of his acquaintance, eloped to France. On the 21st, the Countess of Moriencourt waited upon his Excellency, to whom she was an utter stranger, and, with great agitation, begged to know if he could inform her where the Sieur Tort was; adding, that doubtless he could not be ignorant of the vast sums which, by Tort's orders, Mr. Salvador had sunk for his Excellency in the Alley. This visit of the Countess opened the whole scene of imposture; and it then appearing, that the Sieurs Roger and Vauchon were accessary to it, the Ambassador instantly dismissed them both.

His Excellency omitted no measure which might remove a possibility of doubt of his own innocence, and bring to justice the offender Tort; whose guilt appeared every day more flagrant. The first intelligence received of him was, that he was at Montreuil, where Salvador, by appointment, presently joined him. There they had a long private conference together; and from Montreuil they were traced to Chantilly, where a second conference took place, and where Salvador left Tort, and set out for Paris. From Chantilly, the latter wrote a letter to his Excellency, expressing, among other things, his contrition for what was past, and his hopes of meriting forgiveness, by his future conduct.

In order to facilitate the apprehending of him, the Ambassador immediately transmitted the contents of this letter to the Duke de la Vrilliere, then minister for foreign affairs. As for Salvador, on his arrival in Paris, he sent for the Sieur Boyer, the Count's *homme d'affaires*, and told him, that the Count de Guines owed him 85000 livres, which, by his Excellency's *private* directions, he had sunk

for him in the English funds; that he was well assured the Sieur Boyer would reimburse him; and that, for particulars, he referred him to M. Tort at Chantilly. The Sieur Boyer accordingly went thither; and Tort, thinking to intimidate him, complained aloud of the Ambassador, and said he had sacrificed himself to his interests. Borne away by passion, however, he inadvertently added, that, *if his Excellency gave him a stab before his face, he would give his Excellency a stab behind his back, which he little expected.*

At length an order was issued by the Duke de la Vrilliere, to arrest Tort; of which, receiving information from Delpech, who then resided at Paris, he stole away from Chantilly to the capital; where, from a counter-information of the same Delpech, he was apprehended, on the 28th of April, and committed to the Bastille. On the 30th of June, the Duke de la Vrilliere wrote to the Ambassador, requesting his opinion, whether the banishing Tort from Paris, to the distance of twenty leagues, would be a proper punishment for him.—His Excellency insisted on more severity; and, while matters were in this uncertainty, the Duke d'Anguillon succeeded to the department of foreign affairs. From this minister, the Count unexpectedly received letters of recall, at the end of August; and, on his return, was informed, to his utter astonishment, that the secret object of this recall, was an accusation brought against him by Tort, the very man whom he had himself accused, and delivered into the hands of government*.

Though the Sieur Tort produced no proof of his charge, yet the Count thought it his duty, in several memorials, presented to the King in Council, to make it appear that the whole was an absurd and contradictory piece of calumny. This he could not but suppose he had done effectually; as it was the condition on which he was to be re-inflated in the embassy. On the 10th of January, 1772, he returned to England. Tort left the Bastille a few days after; and the first use he made of his liberty was, to spread a report that he had been justified by his Majesty's council. This falshood the Count contradicted, in a spirited letter to the Sieur Theluffon, one of the persons with whom Tort had speculated in the funds; which being transmitted to the French ministry, served as a pretext for the criminal prosecution to which he is now exposed. By command of his Majesty, however, a stop was put to the proceedings till the 4th of June, 1773, the King of England's birth-day, when his Excellency asked and obtained leave to return, and vindicate his character in person.

Though it was not till some days after the stipulated time, that the letters of recall arrived, yet his Excellency found that the Sieur Tort had already lodged a criminal information against him at Calais; and on that account, in order to preserve the representative of his Majesty's person from indignity, he found himself under the humiliating necessity of returning to France by way of Dieppe.

Such is the substance of what the Count de Guines, with much seeming candour, alledges in his justification, from the very disgrace-

* To this change in the French ministry our memorialist, more than once obliquely attributes all his subsequent disgraces.

ful offences laid to his charge. The rest of his memorial consists of, what his Excellency calls, a refutation of the calumnies of the Sieur Tort, a *proof* of the mal-practices of the Sieurs Tort, Roger and Delpéch, and other exculpatory pieces; from neither of which can much entertainment be derived, but to those who are immediately interested in the cause.

ART. XXVI. *Mémoire contre le Comte de Guines, Ambassadeur du Roi, &c.*

Memorial against the Count de Guines, Ambassador from the Court of France. By the Sieur Tort, his late Secretary. 4to; Paris, and sold by Ridley in London. 2s. 6d.

Audi alteram partem.

The allegations, contained in the memorial of the Count de Guines, are not the only points which the Sieur Tort labours to invalidate. He shews an equal, if not greater, anxiety to expose the "futility, or gross absurdity and contradiction" of those which his Excellency has, from time to time, submitted to the King. The former we have before us; but of the latter we can form little judgment from the partial extracts of the Sieur Tort.

As to the charge of smuggling goods into England, under the sanction of his Excellency's name, the Sieur Tort, thinking it perhaps beneath his notice, is totally silent. He divides his memorial into sections. In the first, he gives a kind of history of the English funds, from their establishment at the revolution. In the second, he asserts, that no Ambassador is false to the principles of honour, or to the trust reposed in him, by speculating in the Alley; and that the diplomatic body in general, as well as *his Majesty's ministers themselves*, think it no crime to do so. In the third, he comes more immediately to the point, and insists, that the Count de Guines was *not* acquainted with the termination of the dispute between England and Spain, as he pretends, on the 7th of April, 1771; *ergo*, that at this period, it is no wonder his Excellency should have speculated on the certainty of a war. In the fourth, he maintains, with equal confidence and warmth, that, in all his transactions in the Alley, he was nothing more than an agent of the Count de Guines.

Upon this point the grand dispute between the Ambassador and his *quondam* Secretary depends.

On his arrival in London, says the Sieur Tort, his Excellency retained in his pay no less than fourscore domestics, besides a dozen *valets-de-chambre*, and a band of musicians. By a letter of unlimited credit on Walpole, the banker, he was enabled to support so expensive a retinue, till about the end of Dec. 1770; when, that resource failing, he was reduced to the necessity of either living with less splendour, or speculating in the funds. The latter alternative he adopted; and, as secrecy was necessary, he employed in that service, as every Ambassador ought to do, a man in whom he could confide.

That his transactions in the Alley were so unfortunate, adds the Sieur, there can be little cause to wonder; from his utter ignorance of what was going forward between the Courts of London and Madrid, till the 19th of April, when it was publicly announced to
the

the whole kingdom, that, the misunderstanding being adjusted, there would be no war. It was by his Excellency's orders, given to him in private, that he left London on the 20th. He was not even allowed to delay his departure a moment; his Excellency being every minute afraid, that some of the persons, who had speculated so deeply on his account, should appear before him as his creditors, and that he should not have the confidence to declare, to his face, that Tort was not his agent.—The Count had asserted, that the *Sieur Tort* eloped to France, under the pretext of passing a few days in the country, with certain merchants of his acquaintance; to which he had obtained his Excellency's consent some days before. The present memorialist refers to the Ambassador's letter, of the 24th of June, 1771, to the minister; in which he expressly says, that *on the 20th of April, at nine in the morning, he gave him leave to pay a visit to the Countess of Moriencourt* *.

His meeting with *Salvador* at *Montreuil*, he insinuates, was perfectly accidental. He even declares, that though he had an interview with him at *Chantilly* afterwards, yet the only motive he had for seeking that interview was, to communicate to him in confidence what had happened to his Excellency, and to request his advice upon it. He owns his having written a letter to the Ambassador from *Chantilly*, though by no means a *penitential* one, or at all the same with that alluded to by his antagonist. On the particulars of his interview, at this place, with the *Sieur Boyer*, our memorialist is rather reserved; though he exculpates *Delpech* from the charge of betraying him into the hands of government, and asserts, that *Boyer* sent this man thither, in order to prevail with him to leave France.

After a few more affirmations and negations (and indeed both the publications consist of little more) the *Sieur Tort* closes his present performance, with a promise of soon vindicating his innocence still more clearly, in a *second* memorial.

* As a proof of the Ambassador's delinquency, the *Sieur Tort* asserts, that on the morning after his departure, when the Countess of Moriencourt, full of alarm and apprehension, waited upon him to know if he could give her any tidings of the *Sieur*, his Excellency confessed to her he was ruined in London, squeezed her by the hand, and conjured her, in the name of God, *not to speak so loud*.

** *The continuation, of the posthumous works of Professor's Gravefande, and of the Supplement to Buffon's Natural History, is necessarily postponed to our next.*

LIST of BOOKS and PAMPHLETS,

Published in the course of the Month, of which a farther account is deferred.

ART. 27. *Considerations on India Affairs.* Containing a complete Vindication of the Author, from the malicious and groundless Charges of Mr. Verelst, with a just exposure of the fatal Ignorance and Injustice of the late Courts of East India Directors in London, and of the Oppressions and Iniquities of their late governing Servants in Bengal. The whole supported by so copious a Collection of indisputable Authorities, as will effectually demonstrate

monstrate what immense Injuries have been suffered therefrom by the Company, the subjugated Provinces in India, and this Kingdom. By William Bolis. Volume the Second and Third. 4to. 1l. 10s. Doddsley.

ART. 28. *A Treatise of Optics.* By Joseph Harris, Esq. Illustrated by Twenty-three Copper-plates. 4to. 14s. White.

ART. 29. *A Dissertation on the Geometrical Analysis of the Ancients, with a Collection of Theorems and Problems for Exercise thereof.* 2s. 6d. Nourse.

ART. 30. *Experiments, Researches, and Observations on the Vitrous Spar, or Sparry Fluor: Being a complete Supplement to the Discoveries made by the learned Mr. Scheele, of the Royal Academy of Stockholm; with the Addition of various Experiments and Observations, which never occurred to Mr. Scheele.* By that ingenious Chymist and Alchymist, at Paris, M. Boullanger, R.S.S. Translated into English, from the Author's Manuscript. By Mr. Ph. D. G. M.D. 8vo. 1s. Bew.

ART. 31. *Elements of Anatomy and the Animal Oeconomy, from the French of M. Person, corrected and considerably augmented: With Notes.* By Samuel Foart Simmons. 8vo. 5s. Wilkie.

ART. 32. *The dangerous Consequences of abolishing our Articles and Liturgy; the boasted Self-Contradiction in the Twentieth Article retorted on the Feathers-Tavern Society, and proved an Instance only of their own Misapprehension; the Inconsistency of Arianism and Socinianism with the Holy Scriptures. A Charge to the Clergy of the Peculiars belonging to the Dean and Chapter of Litchfield, given at Bakewell, April 23, 1774.* By Thomas Seward, Canon Residentiary of Litchfield. 4to. 1s. Longman.

ART. 33. *Observations on several Passages in the Book of Proverbs, with two Sermons.* By Thomas Hunt, D.D. F.R. and A.S.S. 5s. Rivington.

ART. 34. *Logic, by Question and Answer.* 2s. Baldwin.

ART. 35. *A Letter to a Friend on the Subject of Methodism.* 6d. Cavel.

ART. 36. *The Church Member's Directory; or, Gospel Church described.* By Archibald Bell, 2s. Johnson.

ART. 37. *The Will of King Henry VII. From the Original in the Chapter-House at Westminster.* 3s. 6d. T. Payne.

ART. 38. *A Conciliatory Address to the People of Great Britain and of the Colonies, on the present important Crisis.* 1s. Wilkie.

ART. 39. *What think ye of the Congress now? &c.* 1s. 6d. Richardson and Urquhart.

ART. 40. *Common Sense, in Nine Conferences, between a British Merchant and a candid Merchant of America, in their private Capacities as Friends.* 4to. 2s. Doddsley.

ART. 41. *Every Landlord or Tenant his own Lawyer.* By John Paul, Barrister at Law. 2s. Richardson and Urquhart.

ART. 42. *The Embarrassed Lovers; or, the History of Henry Carey, Esq. and the Hon. Miss Cecilia Neville.* 2 vol. 12mo. 6s. Lane.

- ART. 43. *The Delicate Objection ; or, Sentimental Scruple.* 2 vol. 12mo. 5s. Lane.
- ART. 44. *The Correspondent. An original Novel,* 12mo. 3s. Becket.
- ART. 45. *The Heroine of the Cave: A Tragedy.* 8vo. 1s. 6d. Evans, Strand.
- ART. 46. *Love Tales, Elegies, Pastorals, &c. selected from the best Authors, and interspersed with several Original Pieces.* By J. H. Wynne. 8vo. 3s. Wenman.
- ART. 47. *The Birth Place ; or, Thoughts on a Visit made to it. A Poem. In the manner of Dr. Young.* 1s. Buckland.
- ART. 48. *The Advertiser. A Poem.* 1s. Bew.
- ART. 49. *Bath and its Environs, a Descriptive Poem, in Three Cantos.* 2s. 6d. Almon.
- ART. 50. *A Sermon preached in Lambeth Chapel, at the Consecration of the Rev. Richard Hurd, D.D. Lord Bishop of Litchfield and Coventry ; and of the Right Rev. John More, D.D. Lord Bishop of Bangor ; February 12, 1775. By Thomas Balguy, D.D. Archdeacon of Winchester.* 1s. L. Davies.
- ART. 51. *A Sermon preached at the Octagon Chapel, in the City of Bath, on the Day the late Bishop of Worcester was buried. By the Rev. George Butt, A.M.* 1s. Rivington.

CORRESPONDENCE.

TO THE LONDON REVIEWERS.

Calverton, near Stoney Stratford, Bucks, March 18, 1775.

GENTLEMEN,

I was sorry to see your Publication commence with what I think, and I am far from being singular in my opinion, a very exceptionable character and criticism of Dr. Priestly's book. I should not, however, have troubled you, or the publick, with objections to any eulogies you might have thought proper to bestow upon it ; if they had not, at the same time, conveyed a very unfavourable, and, in regard to one at least of the works under his examination, I will venture to affirm, a very injurious idea. Is it possible for any person to read, with the smallest degree of attention, the Essay on Truth, and even suspect the author of wishing to be a patron and promoter of persecution, for the sake of opinion ; and of being actuated with the spirit of a Bonner or a Gardiner towards Mr. Hume, or any other of his opponents ? This reproach however, Dr. Priestly is very industrious to procure him ; and you yourselves, Gentlemen, have, in some degree, given the imputation your passport.

As many persons will be apt to form their opinion of Dr. Beattie, and of the spirit and tendency of his work, from what has appeared in your Review, I have so much confidence in your justice and impartiality, that you will not refuse a place in your next number to the following extracts from the Essay on Truth ; which, it is charity to suppose, Dr. Priestly had, by some unaccountable inadvertency, overlooked, when he brought such a charge against the author.

..If

If there be any obscurity in the passage censured by Dr. Priestly, which I think there is not, it is but just to explain obscure by parallel passages in the same work, that are more clear and explicit. But to pick out detached sentences, and to put the very worst constructions upon them of which they are capable, and that too in direct contradiction to the author's sentiments, plainly, expressly, and repeatedly avowed, is a practice utterly irreconcilable with candid criticism, a practice which no composition will endure, and which Dr. Priestly, for his own sake, should be one of the last authors in the world to give into.

The extracts from the Essay on Truth, which I would desire your readers to compare with your quotation from Dr. Priestly, in your first number, page 11, are these.

Essay on Truth, p. 381. "That those men act the part of good citizens, who endeavour to overturn the plainest principles of human knowledge, and to subvert the foundations of all religion, I am far from thinking. But I should be extremely sorry to see any other weapons employed against them than those of reason, and ridicule chastised by decency and truth. Other weapons this cause requires not; nay, in this cause, all other weapons would do more harm than good."

P. 563. "Liberty of speech and writing is one of those high privileges that distinguish Great Britain from all other nations. Every good subject wishes that it may be preserved to the latest posterity, and would be sorry to see the civil power interpose to check the progress of human enquiry. Nay, even when enquiry ceases to be rational, and becomes both whimsical and pernicious, advancing as far, as some late authors have carried it, to controvert the first principles of knowledge, morality and religion, and consequently the fundamental laws of the British government, and of all well regulated society; even then it must do more harm than good to oppose it with the arm of flesh. For persecution, and punishment for the sake of opinion, seldom fail to strengthen the party they were intended to suppress. And when opinions are combated by such weapons only, (which would probably be the case if the law were to interpose) a suspicion arises in the minds of men that no other weapons are to be had, and therefore that the sectary, though destitute of power, is not wanting in argument. Let opinions then be combated by reason, and let ridicule be employed to expose nonsense."

That reason and that ridicule are the only weapons which the Essay on Truth recommends; and the only weapons which I dare say the author wishes to be employed in any literary or religious contest. Those weapons he has wielded with uncommon force and success, in beating down the arrogance of atheism and nonsense. If in a just use and application of them there be any thing of persecution, Dr. Beattie is indeed a merciless persecutor, and Mr. Hume a melancholy instance of its power and rage; for that he has been upon the rack there is no doubt, though he has had the resolution, or the wisdom, not to cry out. Less than what he has suffered would certainly have crippled the vanity of any other author for life; but
such

such is the peculiar frame, and such the happiness of that Gentleman's literary constitution, that, at a proper time, he will come abroad again in a new edition, unmutilated, unblemished, and just as if nothing had happened. "Those great talents which he received from nature, or acquired by study, he will continue to exert, and with the same advantage, as before to truth, virtue, and society;" and the heart of Dr. Priestly will again "be rejoiced at the prospect of (what one would least expect) the great benefit that will accrue even to religion, both natural and revealed, from his labours."

Of the general merit of the dispute, and of the value of the objections made to the Essay on Truth, I say nothing; as I hope and believe, the author will himself be prevailed on to reconsider the subject. In the mean while, though utterly unknown to Dr. Beattie, I could not refrain from attempting to vindicate a work which I esteem, and a character which I love, from an idle calumny that would prejudice those who are unacquainted with them (for it can impose on no others) against both; from a calumny which has been circulated, with uncommon industry, by Mr. Hume's partizans, and which might seem to receive some confirmation from this fresh charge of Dr. Priestly, quoted by your Review, with seeming approbation, certainly without the reprehension it merited. And I doubt not but you will pardon the freedom of this address, which aims only at doing a common piece of justice to the reputation of an excellent writer.

Your most obedient and most humble servant,

J. BRIGGS.

* * We cannot help thinking Mr. Briggs rather too severe in charging us with giving an *injurious idea* of Dr. Beattie's work. That our account of Dr. Priestly's Examination may to him appear *exceptionable*, we doubt not. *Quot homines tot sententiae*; it is impossible for us, therefore, to be of every one's opinion: to give a reason for our own, is all that can be expected of us. In the case before us, however, we gave no opinion; setting forth only what Dr. Priestly advanced, in a fair quotation from him. If Mr. Briggs supposes we are partial to Dr. Priestly or to Mr. Hume, he is mistaken: tho' we own, we are no strangers to both. At the same time the writer of the article in question has the pleasure of personally knowing Dr. Beattie, and has an high opinion both of his moderation and benevolence; but though *amicus Plato, amicus Socrates, magis amica veritas*. As Reviewers, especially, it was not for us to defend a writer so well able to answer for himself as Dr. Beattie; to whom, if he has written inconsistently, we paid the proper compliment of shewing on what side he has laid himself open to his adversary. To hint that we should have censured Dr. Priestly for taking advantage of such inconsistency, is to mistake our province; there are writers, indeed, over whom we may, without much vanity, set ourselves up as arbiters; but between such as the Drs. Priestly and Beattie, we should think ourselves sufficiently honoured to be admitted amicable arbitrators.

TO THE LONDON REVIEWERS. GENTLEMEN,

Having formed an high idea of your abilities to perform the task, you have engaged in, I was grievously hurt by your warm attacks on that great luminary of English literature, Dr. Samuel Johnson, and that Phoenix of theatrical genius, Mr. Garrick; of whose real talents you cannot possibly be ignorant or insensible. I cannot conceive

ceive but that all attempts to lower such exalted merit must redound to your own discredit; besides, as the sale of your work, I presume, is some object to you, you should bear always in mind the trite adage, that "More flies are caught with honey than with vinegar." The extensive influence of such men may either save or damn you.

Poor Jewry-lane,

Your's, &c.

A WELL-WISHER.

March 21, 1775.

* * We are obliged to our *well-wisher*, of *Poor Jewry-lane*; but, though we own the sale of our work, as it is the most substantial proof of public approbation, is *some object* with us, he is utterly mistaken in thinking it calculated to catch such flies as are to be taken in the treacle-traps of unmerited panegyric. Dr. Johnson himself says; "Criticisn has so often given occasion to the envious and ill-natured of gratifying their malignity, that some have thought it necessary to recommend the virtue of candour without restriction, and to preclude all future liberty of censure. Writers possessed with this opinion, are continually enforcing civility and decency, recommending to critics the proper diffidence of themselves, and inculcating the veneration due to celebrated names."

"I am not of opinion that these professed enemies of arrogance, and severity, have much more benevolence or modesty than the rest of mankind; or that they feel in their own hearts, any other intentions than to distinguish themselves by their softness and delicacy. Some are modest because they are timorous, and some are lavish of praise, because they hope to be repaid."

"There is indeed some tenderness due to living writers, when they attack none of those truths which are of importance to the happiness of mankind, and have committed no other offence, than that of betraying their own ignorance or dulness. I should think it cruelly to crush an insect, who had provoked me only by buzzing in my ear, and would not willingly interrupt the dream of harmless stupidity, or destroy the jest which makes its author laugh. Yet I am far from thinking this tenderness *universally necessary*; for he that writes may be considered as a kind of general challenger, whom every one has a right to attack; since he quits the common rank of life, steps forward beyond the lists, and offers his merit to the public judgment. To commence author, is to claim praise, and no man can justly aspire to honour, but at the hazard of disgrace.

"The faults of a writer of *acknowledged excellence*, are more dangerous, because the influence of his example is more extensive; and the interest of learning requires that they should be discovered and stigmatized, before they have the sanction of antiquity conferred on them, and become precedents of indisputable authority.—RAMBLER, No. xciii.

TO THE LONDON REVIEWERS.

GENTLEMEN,

As I think you have already made some improvement on the plan of *Reviews*, I wish you would carry it, with the assistance of the writers, whose works you may have occasion to consider, still farther. Your task is an arduous one, and you cannot have too many helps, while you preserve a spirit of impartiality and independence, not to be affected by personal or party considerations. Not that the hint I am going to give you is of my own suggestion. On the contrary, I transcribe it from the preface to an ingenious tract, entitled *Observations on the principles and moving powers assumed by the present system of philosophy*, published for Nicoll in London about ten years ago. The words of the preface are these:

"I think

"I think it might prove no unuseful improvement of the plan of *Reviews*, and such like publications, and would save the undertakers of these works a good deal of trouble upon some occasions, if authors were to draw up an abridgement or summary of the plan or argument of their productions, within a limited compass proportioned to the size of the work. However small any work may be, such an abstract may prove very convenient to many readers on another account, which I shall give in the words of Martial.

Lemmata si quæris cur sint adscripta, docebo :

Ut si malueris, Lemmata sola legas."

Wishing you as much success as, you have hitherto merited, and may hereafter deserve, I shall be glad if my borrowed hint save the Reviewers as much trouble, as Authors in general must reap advantage by adopting it.

Yours, &c.

Canterbury, March 10, 1775.

J. U.

TO THE LONDON REVIEWERS.

GENTLEMEN,

In your last Review (for February) you have given us some extracts, from your ingenious colleague's (Dr. Kenrick's) Observations on the Marriage Contract, written evidently with a good design; but his strictures on St. Paul (p. 134.) are very open to censure, especially as they are clearly founded on his own misconceptions of the Apostle's doctrine. A small attention to the whole chapter, on part whereof he comments, might have shewed him his mistake; for the Apostle (ver. 26.) confines his advice to the circumstances of the then present time—the *present distress*—and no man has a right to extend it to any other.

But I wish to refer *him* to the eighth Sermon of a volume lately published at Oxford, written by Dr. Horbery; and *you*, Gentlemen, to the rest of those Sermons, as they appear to me to be well worthy your perusal. The Monthly Reviewers took some little notice of them in their last; and, what was not expected from the *Monthly* Reviewers, said civil things of *orthodox* divinity. It were to be wished, that they had given the extracts they speak of; for perhaps there is no writer has appeared lately, who argues more clearly and conclusively on some of those subjects, which have of late been, and indeed still are, made the topic of common conversation.

A candid acknowledgment of his mistake (if it should appear to him to be one) will do Dr. K. much honour, altho' it will be no more than a piece of strict justice to the inspired writer.

I am, Gentlemen,

March 23, 1775.

An Encourager of your Work.

* * Dr. K. is much obliged to the Author of the above letter, notwithstanding he had been before apprized, by more than one of his friends, of the mistake he had inadvertently fallen into. As the error, however, does not affect the main argument of his pamphlet, he flatters himself the publication of this just reprehension, will not mislead the reader to suppose the *points of civil and canonical Law*, the great objects he had in view, are not fully made out. As to Dr. Horbery's Sermons, they *have been* perused by one of our associates; but, as they were published last year, and the *Monthly* Reviewers have already spoken so *handsomely* of them, they must give place, at least for the present, to more recent publications.